



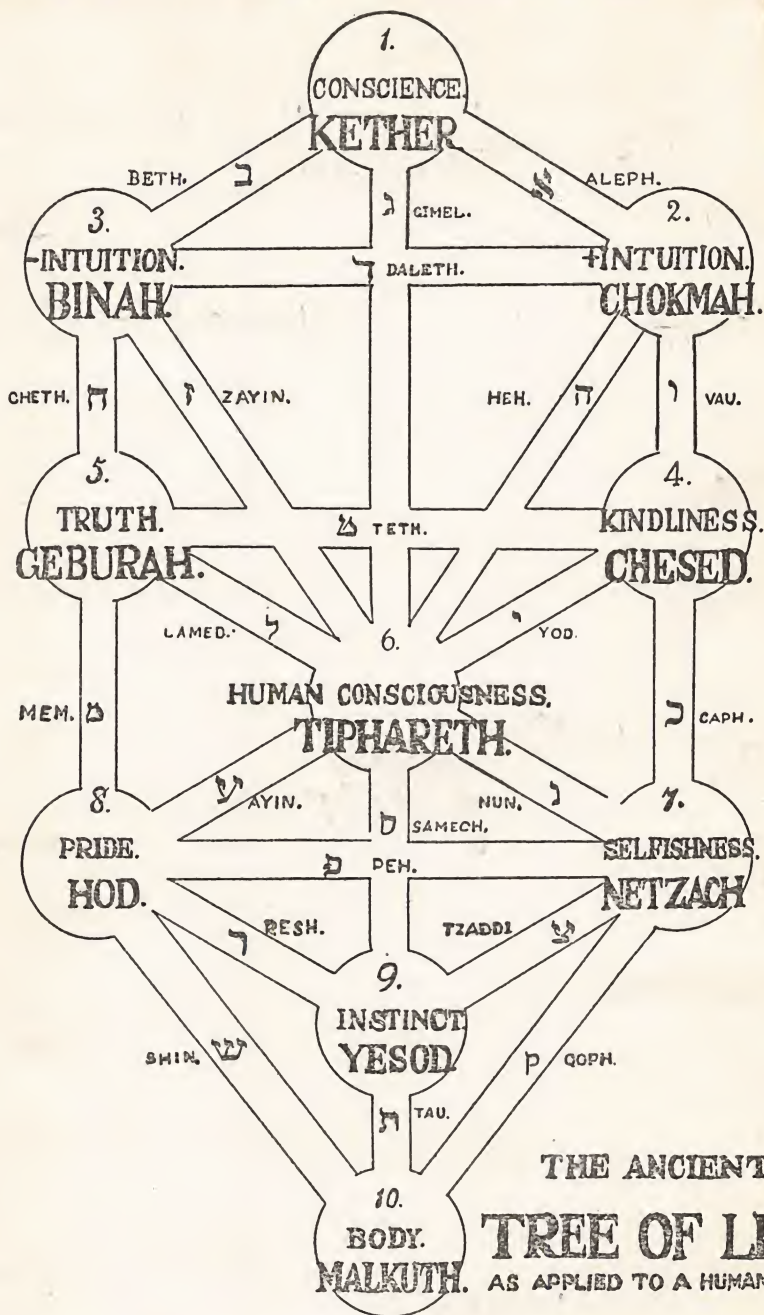






# QABALISM





THE ANCIENT  
**TREE OF LIFE**  
 AS APPLIED TO A HUMAN BEING.



# QABALISM

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1611  
P8

BY

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CHICAGO, U. S. A.

THE YOGI PUBLICATION SOCIETY

1925



Theology Library  
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# QABALISM

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## PREFACE.

### THE QABALAH AND THE SECRET WISDOM ARE IDENTICAL.

The word Qabalah literally means "reception", there is no other word in English that better expresses it. It has been rendered "tradition", and the tradition connected with it is that it was given by God to man; indeed the Jewish tradition is that it was given to certain men, all of whom are fictitious characters in so-called sacred history. The list begins with the Adam of Eden, and includes Noah, Abraham, Moses, David, and Solomon; not one of whom is a historical character, in the sense in which history is understood to-day. There is not an atom of historical evidence of the careers of any one of these supposed persons, who were introduced to us in an allegorical work created in Babylon for a specific purpose: namely the establishment of monotheism in a world entirely under the influence of a polytheism which had become utterly useless, nay worse than useless, for the purposes for which exoteric religions exist.

The use of what we may call the orthodoxes, or the exoteric forms of religion, is the spiritualization of the masses of the earth; not of the descendants of the Angelic—and Higher-heaven born\* who had sufficiently awakened from their plunge into materialism to inherit their birth right, of which they were deprived during the period of their fall: namely, of the THE SECRET WISDOM, as it

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\* Equiv. to Sons-of-the-Gods. Vide chaps. i and ii.



had become. It was not always secret, sealed, or hermetic; it was closed by those who descended, as distinguished from those who plunged, in order that they themselves should not be subjected to the temptation to use it during the period of their own sojourn in the darkness.

In Ibez, or the land which served as the home of the Heaven-born during the Golden Age of Aryan tradition, the Secret Science, and Philosophy were open and free to all; as they could individually profit by it. But it became evident to those who were about to undertake the mission to rescue their plunged brothers, that, as well as sacrificing the exalted life they lived to assume a series of lives in the very depths of matter, it was more than expedient for them to also give up the knowledge they possessed. They foresaw that if they did not do so, they would while in the darkness be sorely tempted to employ it for selfish purposes, for the acquisition of wealth and power; and thereby nullify the very work they went to perform. They therefore sealed it from themselves, to remain sealed until such time as each should reawaken to a sufficient degree of spiritual consciousness to recognize the fact that they were missionaries to man; that they were in very fact their brother's keepers; that their business was the uplift of humanity; and that they must "be about their Father's business."

As soon as the spiritual memory of one of these Angelic Heaven-born souls began to recall his or her ancient obligations, taken and retaken several times in ancient Ibez, that one became a marked soul to be led to fuller realization; and as progress was made therein he began to receive instruction in the knowledge, and recover the wisdom, he had laid aside against this day of awakening. Such is the secret tradition of the "sealing."

For long this re-initiation into that which was his birth-right as an Angelic Heaven-born soul was conferred upon the astral planes alone, to the awakening ones who were but few and far between; even as it is still conferred in cases of qualified souls to-day who are far removed from centres of initiation on the physical plane. These were the recipients of the Secret Wisdom, for them the hermetic seals were removed as fast as they could bear the process; and each was instructed in the manner best suited to the nationalities, circumstances, and environments, as well as the special missions which he undertook in each successive life.

As milleniums, and then centuries, rolled by these awakened ones became more numerous; and in a more progressed nation several might be dwelling at the same time, in which case groups of missionaries might appear here and there, and concerted work became possible in favored localities. This brings us to comparatively recent times, not long before the opening of the historic period, at which we find a few groups of considerable size of initiated priests, having an esoteric form of erudition for their own edification, and an exoteric one for the uninitiated masses of the people.

By occultly gathered information, by tradition, or by true history, we hear of centres of this kind in Peru, Yucatan, among the North American Indians where it is still perpetuated in a form closely resembling modern spiritualism, in Poseidonis, in almost every Mediterranean country, in Scandinavia, among the Druids of the Isles of the West; in the Gobi Desert, and in ancient Aryavarta the birth place of our own race.

Egypt, Greece, and Babylonia formed an important triplet of peculiarly associated centres for a very long time

before history commenced; while India nursed it in Dravidian times and passed it on to the conquering Aryans, who received initiation at the hands of Dravidian adepts. But the Aryans, whose birth-place was far beyond the Himalayas, in the westernmost part of the Chinese Empire, and who were destined to develop into a race of nations dominating the whole world, received an esoteric wisdom of their own, which finally left its mark on European culture through Greek influence; and which differed materially in detail from that which their Hindoo migrants received from their Dravidian teachers. China also appears to have possessed a sealed wisdom during the Chang Dynasty, but it had at that time become corrupt. While at this very time the greatest, in power, but not in numbers, is undiscoverably hidden in Thibet. This centre is the great terrestrial focus of world government, in spite of emperors, kings, presidents, and democrats; but it would puzzle all the armies, and detectives of the world to discover the location of its council chamber.

All these, and numberless minor ones, have made the "Reception", have studied the philosophy received, have systematized it to the best of their various abilities, and in these days have poured it out in greater and lesser streams for the benefit of those who can use it, through open or secret channels. The important point about this received information is that in its fundamentals it is identical in tenor, and frequently in detail.

The differences between the expressions of the "Wisdom" coming from the different sources are such as would be natural in an unfolding, or slowly evolving philosophy; which has at last reached the long looked for period when that which has been hidden for so long is in process of being in large part made open to all who can read.



That which literarians, and bookworms call the Kabbalah, is but a strange and more or less valueless set of writings chiefly of Jewish origin; in which scholars, knowing that there is throughout the scripture a hidden as well as an open meaning, have striven to discover it; and have recorded their conclusions, often in words as hard to understand, or even get a meaning from, as the scriptures themselves.

These works, the *Sepher Yetzirah*, (which of them? may worthily be asked because they differ so greatly from one another that to call them by the same name is certainly to misname some of them); the Books of the *Zohar*, lesser and greater; and all the more speculative, as distinguished from those which do contain fragments of the received philosophy; may be swept aside as obsolete, as superseded, and worthless for anything but evidential purposes.

So great, so simple, clear, and satisfying to the modern mind has been the information "Received" during the past three quarters of a century that for the ordinary person there is no more use for them; and even for the Bible itself the same may be said. But for scholars, who demand evidence that the New Qabbalah that has been "Received" in such abundance is really and truly "The Word of God" in the same sense as was the esoteric teaching throughout the Ages; ours, and all other ancient scriptures on which religions have been based are of immense value. And secondarily only are they of value to others, who have to depend upon the work of scholars for their own opinions in religious matters.

We are thankful that the day has come when so many of the Sons-of-the-Gods are earnestly, conscientiously, and lovingly devoting their energies to the re-establishment of a knowledge of the relations of man to

the unseen forces of the Universe; and also for the fact that such vast numbers are awakening their spiritual recollections, and are reabsorbing the principles of which they deprived themselves in the epochs of their respective descents, and who manifest that awakening by the axiomaticity which they perceive in the newly "Received" principles. Those who have been long engaged in this work are often astounded, until they become used to the experience, by the affirmation of beginners in the study of spiritual things, of at least a familiarity with the information that is given to them; they are even apt to say, "Why! I know all this, What have I got to learn it again for?"

The fact is that possibly the present brain has not a single engram associated with the information, the person never before having received a word of it in his life, through his eyes or his ears; the personality did not know it until his receptive senses encountered it for the first time; whereupon they struck a responsive string in the lyre of his soul, which answered with a feeling of old acquaintanceship in the case of facts; or in the case of a principle with a recognition, as though it were well known, and called for no proofs being to him self-evident, or highly probable; which is the same as saying that the principle possessed for him a degree of axiomaticity.

The Hermetic philosophy explains this in detail, showing that the encountering of facts, or of principles, for the first time in the present life, may awaken a certain definite super-conscious memory picture, hitherto existing in his Atma, placed there long before his birth as an aptitude to be awakened during the coming life, as soon as the proper moment should arrive. The anticipated moment comes and the aptitude is awakened by bringing the attention

of his human consciousness in the normal way to an engram impressed on a brain centre specially prepared and developed for its reception through the senses, but which had been latent since attaining its maturity until the moment of excitation. In ordinary physiological parlance, a new cerebral centre which had been prepared, as it were by destiny, really by a guided course of experiences, was suddenly called into active life; and appeared as an aptitude to accept a certain line of ideas as essentially accurate; or in other words a new intuitive percept had been born into his conscious life, which had existed in his Chokmah even since his higher self commenced its involution of a prototype; which prototype at the proper time resulted in a certain brain organization, associated with one of the major centres of consciousness, to be awakened by the proper engram; which awakening it duly received when the higher self judged the appropriate moment to have arrived.

To speak therefore of the Qabalah of the Jews in the sense that they were the recipients of the Secret Archaic Wisdom is entirely misleading. What they did receive was the Bible, which on its surface was a falsehood almost from beginning to end, but which hidden between its very words and letters did contain the Wisdom, although in such a manner as to have been utterly undiscoverable by scholars until today, "the time of the end" of that Age whose commencement was marked by the establishment of biblical allegory in the form of a historic authoritative narrative. Which was subsequently declared by the church to be infallible in word and doctrine, because it was the final declaration of the word of an infallible-God, put forth by him as a grace to his pet people; the miserable Jews that were not worth transportation to Babylonia



after their subjugation by the armies of Nebuchadnezzar\* ; and who by this flattery were induced to act as one of the channels through which the monotheistic policy of the Lodge was to be established for the world at large, for a period, "until the time of the end" of the Age of Pisces ; when matters should be cleared up, and the truth should become the property of all who could read intelligently, and perceiving the axiomaticity of the doctrines could once more receive the universal Qabalah.

For this purpose the Old Wisdom has been put forth in many garbs, so that every class in the great school of humanity should be enabled to find that particular aspect of it which was most suitable to its state of unfoldment.

In one sense the Jews were one of the selected nations, but only in the same sense as were the Zoroastrians, and the Buddhists of India, China, and Japan ; and later the Moslems, and Christians.

The Qabalah of the Babylonians was the "Received Doctrine" hidden in the Bible, in both Old and New Testaments ; the Qabalah of the Jews was Notariqon, Gematria, and Temura, the childish playthings which were given to them to keep them good. These were given to them for a purpose similar to that which prompted the putting forth of exoteric astrology by the initiates of Babylon, at about the same date ; but they were and are of much less value, because astrology did contain elements of truths operative in nature ; while the Literary Qabalah contained none at all.

There is a further reason why the term Qabalah, "the Received", was given to the Archaic Doctrine by the Chaldees, and this further reason is many times stronger to-day than it could have been then, so far as the mass of humanity is concerned.

Its teachings were such that they offered a clear, con-

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\* Compare p. 151.

nected, and ample explanation of metaphysical phenomena, especially along the lines of psychism, mentality, and spirituality, with which the initiates were at that time more particularly engaged; and which were in no way antagonistic to such knowledge as they possessed of what we call natural science, being rather harmonious with it than otherwise.

In spite of the loss of a few items of scientific fact possessed by the ancients, we have carried our investigations of nature to a point far far in advance of that which they had the apparatus necessary to demonstrate; the facts that now constitute the encyclopædized category of ascertained facts to which we give the name "Natural Science" are enormous in number. This being so it would follow that a philosophy built upon them would dispel the theories of the Archaic Wisdom if they had been erroneous. We do not find this to be the case; on the contrary, the further we progress in our time's special contribution to human knowledge, the more universal and satisfactory becomes the old philosophy. And further than that, the older we get, and the better we keep ourselves posted in Science, and advance in our comprehension of Hermeticism, we observe that the latter leads the former into the path in which its statements can become recorded in the list of ascertained scientific facts. So often has one observed this that the hermetist is perhaps too much given to regarding the teachings that he believes to belong to the archaic teachings, as if they were scientific without having demonstrated them even to his own satisfaction; such a person is not a hermetic scientist, for none are more particular about having their facts demonstrated than he, but owing to the nature of the facts of occult science they are only demonstrable to oneself. The hermetic scientist knows, and knows that he knows his facts, because he care-

fully verifies them, and then employs them in his work with results that are in accordance with anticipation. And he further has the occasional joy of meeting with a brother who has made the same discoveries, thus they are able to discuss and theorize upon the relation of the fact that was new to them with other facts known to both; to invent new experiments to test the validity of any theories at which they may have arrived; and so to pave the way to still further discoveries.

Hermetic philosophers endeavor to be very careful in distinguishing their facts, even from the tenets of the philosophy that have not yet been proven by themselves; for every man has to go every step of the way for himself, and take nothing for granted except unquestioned axioms. Information that is possessed of only a degree of axiomatization is but *information* still awaiting development of that quality which is characteristic of intuitional *knowledge*; which, though having a degree of dependability is not an incontrovertible truth until every legitimate doubt concerning it has been logically removed by Geburic action.

In conclusion therefore we find that the Qabalah itself is the sacred lore of the ages, received by man in all later ages by sanction of the Lodge. That it was contained in the Bible, but so hidden that it was undiscoverable by non-initiates until to-day. While in the mean time the term has been given to certain writings of a mystic nature; and certain follies in literature called Gematria, Notariqon, and Temura, which were put forth as the keys wherewith the secret meaning of the scriptures could be discovered.

The falsehood of this will appear in a book that is already about complete, in which the real keys are employed, and demonstrated, in an Exegesis of the Bible story of the Creation.

H. B. PULLEN-BURRY.



## CHAPTER I.

### QABALISM.

Qabalism is the Body of the Doctrine of the Qabalah:—Etymology of Qabalism:—The Literary Qabalah:—The Fall:—The Church transmits the Secret Wisdom:—The Tradition of the Qabalah:—Fictitious History:—Secret History:—Polytheism and Monotheism at-one:—The Absolute.

The first point to discuss is the etymology and meaning of Qabalism.

QBLH vocalized qabawlah, by some Jews; but in English pronounced kabá-la, and spelt in several ways; is a word that is not found in Gesenius Lexicon. In fact it is not a Jewish word at all, so far as we know; but Chaldee, or perhaps it might be claimed as Aramaic, or Syrian, the dialect supposed to have been the vernacular of Palestine in and before the time of Jesus, and after that of Ezra. There would appear to have been a number of these dialects, all so much alike that to call any one of them Hebrew, to the exclusion of the others, would be very misleading. The word Hebrew itself appears to be quite ancient, having been common to all the Semites who in their westward migration had crossed the river Euphrates. OBRI (eebree) the native word for Hebrew means "from beyond the River," and all the Semites that populated the West from Babylonia called themselves by that term. No doubt the Hyksos, or Shepherd Kings, who constituted the 15th and 16th dynasties of Egyptian Kings, were Ibri; whose Semitic subjects, after having been ejected from Egypt by Amosis I, about 1600 b. c. went into Canaan, and built a

city called Jerusalem, as Josephus tells us. These expelled Hebrews were possibly the ancestors of the Jebusites, who were probably the forefathers of the Jews. The Phenicians, Moabites, and most of the Canaanitish tribes wrote, and doubtless spoke a dialect of the tongue of the IBRI (eebree) or Hebrews. The Jews is a term derived from the Latin Judæi, and refers only to the dwellers in Judea in their day.

The script of these tribes is in a badly mixed condition. None of them possessed the beautiful Letters of Flame, in which Hebrew is printed to-day, until Ezra and Nehemiah founded their Theological School in Jerusalem, and built a temple, in which the modern Hebrew alphabet was used for sacred purposes, as it had been in the temples and colleges of Babylonia. These emissaries of Artaxerxes brought the sacred letters with them; and in due time they supplanted the well known barbaric letters which were more or less common to the various tribes, with several of which we are fairly acquainted.

The form QBLH is no doubt derived from the verb QBL vocalized in Chaldee qawbal, by the addition of the affix H, which corresponds exactly to our terminations —ness, and —ism. Therefore when we add —ism to the Chaldee meaning of QBL, we get the literal meaning of the word. QBL seems to have but one meaning in Chaldee, namely “to receive”. The appropriate meaning of —ism in this case is “doctrine”. Cabalism is therefore the “Received Doctrine”. But that meaning is insufficient. It does not cover all the phases of signification possessed by the term; although it does accurately and adequately carry the all important one, to which all others are adjuncts more or less appropriate and inappropriate.

In received Hebrew also we have the form QBL with

## HEBREW ALPHABETS.

LETTERS OF FLAME.	NUMBER.	NAME.	EQUIVALENT USED IN THE TEXT.	OLD, AND ROCK HEBREW.	MOABITE	PHENI- GIAN.	HEBREW OF THE CONDUIT.
א	1	ALEPH	A	א א	𐤀	𐤁 𐤂	𐤃 𐤄 𐤅
ב	2	BETH	B	ב ב	𐤆	𐤇 𐤈 𐤉	𐤊 𐤋 𐤌
ג	3	GIMEL	G	ג		𐤍 𐤎	𐤏
ד	4	DALETH	D	ד ו	𐤐	𐤑 𐤒	𐤓
ה	5	HEH	H	ה ו	𐤔	𐤕 𐤖	𐤗 𐤘
ו	6	VAU	V	ו ז	𐤙 𐤚	𐤛 𐤜	𐤝 𐤞
ז	7	ZAYIN	Z	ז ח	𐤟 𐤠	𐤡 𐤢	
ח	8	CHETH	Ch	ח ט	𐤣	𐤤 𐤥 𐤦	𐤧
ט	9	TETH	T		𐤨	𐤩 𐤪	
י	10	YOD	I	י כ	𐤬 𐤭	𐤮 𐤯	𐤰
כ	20 500	CAPH (final)	K	כ	𐤲	𐤳 𐤴 𐤵	𐤶
ל	30	LANED	L	ל	𐤸	𐤹 𐤺	𐤻 𐤼
מ	40	MEN	M	מ	𐤽	𐤾 𐤿	𐥀 𐥁
נ	600 700	NUN (final)	N	נ	𐥂 𐥃	𐥄 𐥅	𐥆
ס	60	SANECH	S.	ס	𐥇 𐥈	𐥉 𐥊	𐥋 𐥌
ע	70	AYIN	O	ע	𐥍 𐥎	𐥏 𐥐	𐥑
פ	80	PEH	Ph	פ	𐥓	𐥔 𐥕	𐥖
צ	800 90	TZADDI (final)	Tz	צ	𐥗	𐥘 𐥙	𐥚 𐥛
ק	100	QOPH	Q	ק	𐥜	𐥝 𐥞	𐥟 𐥠
ר	200	RESH	R	ר	𐥡 𐥢	𐥣 𐥤	𐥥 𐥦
ש	300	SHIN	Sh	ש	𐥨 𐥩	𐥪 𐥫	𐥬 𐥭
ת	400	TAU	Th	ת	𐥯 𐥰	𐥱 𐥲	𐥳 𐥴



various vocalizations, and various other additional meanings; but these have a general similarity, as, in front of, over against, opposite, because of; which allies it with KNGD (keeneygeyd) a word which in addition to those meanings, has, counterpart of, and correspondence to. These are significant points because (1) a secondary title of one of the Qabalistic Books, The Book of the Concealed Mystery, is "The Book of the Equilibrium of Balance"; and (2) because the Qabalistic Doctrine is better characterized perhaps by the phrase "The Key to Correspondences", than any other brief title, that could be found.

Qabalism then is the received doctrine of correspondences; but, How are we to regard "received"? Who received it? and, From whom was it received? These are questions which must now be met in a far more extended way than has been permitted for many Ages. We will presently examine the tradition concerning this point; but first we must mention the second most important form of Qabalism, namely the manner in which real meanings are hidden behind apparent ones; because the tradition is expressed in language calculated to mislead the unprepared; while it at the same time reveals to the qualified student, first the fact that it is itself cryptic; and second, it gives him the clues which enable him to find the real meanings—if the time for their revelation has arrived,—but not otherwise. And this too is provided for in the text of Qabalistic writings in a peculiar manner, and its untimely revelation is also otherwise provided against.

#### QABALISTIC CONCEALING AND REVEALING.

Moses Maimonides, the Hebrew Philosopher of Cairo, a. d. 1135—1204, was a celebrated Jewish exegete of his national scripture. The Hebrew Encyclopedia says of him

that he would have nothing to do with the mystical, but that his investigations were absolutely rationalism. His main principles seem to have been two. First, that there is an exoteric, and an esoteric meaning; and that the Secrets of the Law are hidden in the biblical words, and may be found by investigation. The Second is "That the bible makes use of all the resources of language that have been invented by the human mind to reveal thought, or to conceal it." To which the writer in the Encyclopedia adds:—"And in his expositions he almost devotes more space to what the language of the bible conceals, than to what it has undisguisedly made known."

Never having had the opportunity to read this celebrated man's works, or even seen one, we do not doubt the statements made about him in the least; but adopt his two principles as if they were our own, and marvel not for an instant at the statement made in comment of the latter. We would have been quite ready to accept it, if it had said that he gave ten times more space to the concealed, than to the revealed meaning; because we ourselves have been obliged to use up paper in some such proportion, in the same cause.

#### THE LITERARY QABALAH.

That which Mathers calls the Literary Qabalah, on page 6 of his Kabbalah Unveiled, and which he describes in the seven following ones, has there demonstrated its nature sufficiently. It had certain uses in the middle ages, as is shewn in the record of Abra-Melin, the Mage, of Paris, in the fifteenth century; and also in teachings handed down to us from the middle ages.

It consists of three parts called Notariqon, Temura, and Gematria, and all three are now useless, because there is

no need to conceal writings by those means in these days; and also because spiritual occultists are not interested in the inferior forms of magic in which they were employed, except as academic curiosities of a past age of darkness. They had nothing to do with the Ancient Wisdom, except to conceal it in times of danger.

The requirements for esoteric exegesis of Scripture are several. The first is of course a fair working knowledge of Hebrew; of the true history of the bible; and of as extensive reading in every line of human interest as is possible. One must have a fairly thorough knowledge of the principles of the Qabalah, that is to say of the aspect of the Secret Wisdom that was taught in the schools of initiates in Babylon; because it was mostly compiled by them, or by others of the same school in Judean centres. The Jewish Gnostics, of whom the Essenes were probably the most advanced, are almost certainly the authors of most of the later portions of the Old Testament; although this is incapable of proof, the more deeply one goes into the question the stronger does the idea grow upon one that such is the case, with one or two exceptions. The Bible was written for the common people in its exoteric sense, as monotheistic propaganda; but its esoteric meaning was to be kept sealed until the time of the end, when the intellectual progress of the masses would be sufficient for them to grasp the truths concealed.

Maimonides was a highly honored scholar, but he was as a pygmy in comparison with Philo Judæus, of Alexandria, born about B. C. 25—20. This eclectic philosopher the developer of the Greek "Logos idea", but strict Jew nevertheless, has left us the all important keys to assist the prepared student to unravel the mysteries of the scriptures, next to those requirements mentioned above.



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The next point to emphasize is:—No hermetic philosopher in these days thinks of going to the Bible to gather occult knowledge. He has much better ways in these times; but he does go there to get confirmation of the revelations that have been pouring upon the world for the last eighty years; and—if properly qualified, he gets it in abundance. The Bible should then be regarded, rather as a book of reference than as a text book, its sole modern value lies in its confirmatory powers of the revelations of the New Age.

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four or five millions of years ago, a phenomenon commenced and continued for long ages. It has been confounded with the "Fall of Adam" and with the "Fall of the Angels"; the latter title would indeed have been very well if it had been angels that fell. The Fall of the Angels began on our Earth with the Biblical Adam, and has by no means ceased yet; it is still in full swing. Falling, is progress for them, but what we refer to above was the Fall of Men; the fall of the whole of the adepts that had accompanied the original Angelic Heaven-born; whom we will call "The Patriarchs", and who were thirteen in number. In this fall in addition to the adepts were a few Angelic Heaven-born souls who had received that rank in their involution.

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of those years quite a large number have been restored to their former dignity, rights, and powers. They have worked out the causes which demanded their absence from the Higher Realm which had been their home; and many many more are well on the upward path. The more re-awakened of these constitute the members of the officially recognized Orders of Occultists on earth, who are permitted to regain a certain portion of their former knowledge under obligations to complete secrecy.

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The important point for this period is:—We are living in the Age of Aquarius, a month always devoted to mental growth among men; and have just passed through a strange period of obliteration of philosophical religion, the gloomy Age of Pisces. This change is naturally attended with new revelations, for all planes of unfoldment, coming from all directions, and apparently from all kinds of persons. The religions of mere blind faith are passing, and world religion has to be placed on a philosophical basis once more. The preparation for this was begun in Babylon by the writing of the Bible, which was to serve as the religious text book for the Western nations during the philosophic obliteration. It is allegorical, and was only intended to be regarded as historical by intellectual babes.



It was never intended to be regarded otherwise than as a spiritual guide during an age to be devoted to monotheistic religion, for which it was to serve as inspired scripture. It was written in such a manner that, when the "Time of the End" should arrive, the hermetists of that day should be able to shew that the new religious revelations were not new at all: but that by diligent study, following certain rules which had been laid down before hand by the hermetists of that day, confirmation of the now modern revelations would be discoverable in the Sacred Book: and that therefore the very authors of its Qabalistic books had in their minds just the ideas that appear so new to us, until research reveals their antiquity. They knew, and handed down to us, the hermetists of the time of the end, the very teachings that we are receiving anew, from the only source of real revelation, The White Lodge, itself; but they so disguised them that the philosophic iconoclasm of the dismal Piscean Age could not recognize, and call them heresies.

Thus was the Catholic Church, the most intolerant enemy of hermeticism, forced, in spite of itself, to become the chief guardian, and protector of the Ancient Wisdom; and the preserver of the information which will terminate her existence, as soon as her impossible monotheism has wrought its appointed task; and this will not take long among the more awakened of the nations; not excluding China, the Malays, and India. Islam is in the same position, but may last longer than Christianity on account of the national characteristics of the nations that now hold it.

In addition to this, there has always been ever since the time of Ezra, a series of centres in which the Qabalistic principles have been secretly transmitted from teacher to pupil; first through the Jewish Gnostic centres; then

through some of the later Gnostic Orders of Christendom, and finally through the Order of the Rosy Cross, which blew up over 20 years ago, and scattered many of the lesser secrets broadcast over the world of the west; giving birth to spurious rosicrucian organizations galore.

With these preliminary considerations in mind, we will approach the tradition as handed down by S. L. Macgregor Mathers, in the *Kabbalah unveiled*, on page 5. par. 7. He says:—

“Listen to the story of its birth, growth, and maturity, as told by its followers.

“7. ‘The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into the Qabalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels, (Metatron). By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this

secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Kabbalah. No one however dared to write it down, till Schimeon Ben Jochai, who lived at the time of the second temple. . . . After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called ZHR *zohar*, splendor, which is the grand storehouse of Kabbalism.' "

This tradition of course, from the standpoint of fact, is simple nonsense. It is written as though it took the biblical allegory as historic statements.

It was its business to do so; the Bible was not intended to be understood in an allegorical sense by the public for 2500 years after the date of its preparation; which began soon after the transportation of the Jewish princes, priests, and prophets to Babylonia, and it was hardly finished in the 2nd. century b. c. This was well known in the more advanced centres of Jewish gnosticism; as in the case of Philo Judæus, whose Jewish orthodoxy is generally unquestioned, but who has left us a set of rules by which we can in part dig up the true meanings; and can in almost all cases determine whether allegory, or traditional history, is intended or not. When we say "traditional history", we must be understood to mean artificial history made up in Babylon from the memories and family histories of the deported Hebrews, but which so far as archeology has yet discovered extends no further back than the house of Omri, during the reign of Ahab, whose defeat, together with that



of his ally Benhadad king of Damascus, occurred in b. c. 854, at the battle of Karkar, by the Assyrians under Shalmaneser II. The history made up in Babylon gives Ahab's reign as ending in b. c. about 900. This event, and the trouble between Mesha and the house of Omri recorded on the "Stele of Mesha", or "Moabite Stone", which is now in the Louvre, are the two first historic events connected the Samaritan Kingdom, or with Judea that are known, neither of which seems to have been remembered 300 years later by the history makers of the Bible.

Mathers seems to have quoted the foregoing tradition from Dr. Ginsburg's Essay on the Kabbalah. We will examine it a little by the light of modern hermetic revelations with which Ginsburg was not in any way acquainted; and we shall see that even the verbiage, as well as the reputed facts, are significant in indicating a bridging of the void between the hermetics of the past, and the future. In this examination sight must never be lost of the motive with which the Bible was written; namely that it was a portion of the one great effort to temporarily cut out polytheism, and replace it for a period with monotheism, as a world-wide policy in the interest of the masses of the Earth-born; in opposition to the interest of all priesthoods; and that it was one of the two\* really successful attempts. Nor may we overlook the fact now quite freely accepted, that the Piscean Age is over; and that with its passage, monotheistic dogmatic theology is also passing; to be replaced in a short time by a perfect freedom in religion, and complete religious tolerance, to end in a realization of the Brotherhood of Man, as a practical reality, instead of as a philosophical speculation, and Christian doctrine.

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\* If Zoroastrianism be counted as another, we must say "three", instead of "two." Buddhism was the other successful effort.

The Monotheistic Policy determined upon, and Scriptures having been prepared to propagandize it, it was necessary that a tradition concerning the Qabalah should square with them. These Scriptures attempted to establish the worship of The Law, under the Symbol of Jehovah, who had to be represented as such a God as the *common people* of Judea, who were selected for the purpose, could accept. They therefore traced a fictitious history of the Jews from the beginning of the world, which was created by The Lord, or the Law, administered by the Elohim, whom the People were to consider identical with The Lord, or the IHVH Law. To have told the truth in plain words would have seriously increased the already great difficulties which the policy of the time demanded. So the biblical personages were handled as well as might be, in an allegorical tradition that should satisfy the simple minded; and at the same time show future initiates that the writers spoke with knowledge, which they were bound to conceal.

We give the facts so far as they are known to Qabalists, or have been revealed for the purposes of the New Dispensation.

So far as we know there existed no such thing as a Qabalistic School on our physical plane until the establishment of the Old Temple of Ibez, about 1,014,000 years ago, which marked the beginning of the Golden Age of Aryan tradition. This Age was established by the Elohim, whom we call the Angelic Heaven-born; and the doctrine and practice of Qabalism was carried to great heights; the select company of Angels to whom it was given were spiritual offspring, or children, of the Angelic Heaven-born themselves; and those of the Higher Heaven-born who could qualify for the various stages of learning. Paradise, was an excellent name for the sacred city of Ibez and what

we might call its suburbs, in the time of the Great Temple of Ibez; which was constructed and dedicated some 40,000 years after the Old Temple. The period of the Golden Age lasted until the great cataclysm which occurred about 850,000 years back, in which the whole valley descended beneath the waves of the Pacific Ocean, with the greater portion of the Pacific Continent of the Atlantean Period.

"After the Fall", would have been correct if it had read after the descent of the Angelic Heaven-born descendants of the Patriarchs, who undertook a work of rescue, and salvation, of the men of earth; some of whom were actually fallen Higher Heaven-born souls, who had been disobedient to the instructions given to them, as recorded in the Eighty-second Psalm, All of whom, (both of the descended and the fallen) were necessarily deprived of their previous knowledge and wisdom; did, (or will), receive from their undescended brothers portions thereof, as soon as it was safe to communicate it. But it was not to "furnish the protoplasts with the means of returning to the pristine nobility and felicity". It was to furnish the reawakening Angelic Heaven-born, and when possible the Higher Heaven-born, with "the means of returning, not to their "pristine nobility, and felicity", but to the stations which they had respectively sacrificed, or from which they had fallen through disobedience, or other reasons. The protoplasts were the Earth-born, and the Ordinary Heaven-born, who had never had any pristine nobility and felicity, other than that which is enjoyed by involving elementals. They were as high as they had ever been, they had never fallen except in the regular involution of soul; which cannot really be called a fall in any true sense. Adam, Noah, and Abraham, were allegorical eponyms. But who was the Egyptian Moses? He is probably a historic character. The name of



the King of Egypt who turned the Semites under their shepherd King out of the Delta, and reestablished Egyptian rule, was Amosis I. or, Ahmes I, both spellings are found. Amosis was probably learned in the knowledge of Egypt, he was a noted king; but he did not lead the Israelites out, he drove them out into the wilderness from which they had come. Besides there were no Israelites until they were created by the Babylonian Biblemakers, in as profound a piece of Qabalism as was ever penned. The story of Israel, is the traditional history of the Angelic—and the Higher Heaven-born, with their thirteen tribes; which is the real number of the tribes given in the bible, in spite of the pretence about twelve tribes, ten of which vanished. No such Semite tribes vanished, the tribes of Israel are beyond the reach of historians.

A Hermetist and Qabalist commences his traditional story of the origin of Qabalism with the statement. "The Kabbalah was first taught by God himself". What does he mean by "God himself"? It is impossible for him to have written such a sentence, and to have had any idea in mind that bears the slightest resemblance to that which it would necessarily convey to a member of any modern orthodoxy. If the theological dogma is held the words necessarily mean 'The Infinite taught the rest of the Infinite' for he could not have taught without having had some one to teach; nor could he teach himself what he already knew. Therefore, if he did teach anything to any one, he was not The Infinite, but like everybody else, only a part of it; and however great he might be, he was himself subject to limitations; instead of being limitless. Limitlessness in the One God Idea is an absolute essential. Monotheism recognizes the fact. It must be limitless in

magnitude; and also limitless in attribute and aptitude.  
~~It connotes a perfect pantheism.~~ *yes read*

We have frequently said that the Qabalist must be both monotheist and polytheist at the same time. He is so, and is logically so, and could not have written such a phrase as the above, and intended it to be understood at its monotheistic face value. It is the speech of polytheism, having its logical metaphysical relation to monotheism. This point is a fundamental one in Qabalism; and the professor of Qabalism that cannot harmonize these conceptions is not a Qabalist. Limitlessness in dimension, in aptitude, and in attribute, is a fundamental concept; and every Qabalistic doctrine must be compatible with it, or it is not true.

The Qabalah is "The Equilibrium of Balance", i. e. In its conception of itself it is the Centre of equilibrium between every pair of opposites; and being so, it must be able to place itself in the centre of every syzygic pair in a condition of perfect stability. It must be able to stand unmoved midway between the Absolute, and the Conditioned; between the Finite and the Infinite; between the limitless Good and the limitless Evil; and affirm all is Good, "very good"; not as a pious phrase, but as a positive conclusion of severe metaphysical analysis.

The Monotheism of the Qabalist is symbolized by the Ensophaur; or AIN-SOPH-AUR, as it must be written to shew its symbolism. We devote a chapter to its study, so all we do here is to give a faint preliminary foreview of his line of thought.

The qabalist sees men in all grades of mental unfoldment; and is usually acquainted with one or a few advanced souls who at least are approaching the position at which they are beginning to become something more than mere human beings; but these have become acquainted

with souls that have already passed that stage. He perceives that the more advanced have a correspondingly advanced idea of the cosmos; and that the less advanced have lack of breadth of view proportionate to their mental powers. Every man, and super man he knows has a limit placed upon his mental vision, both downward and upward; and he is informed by his instructors that such is the case with every created being, however highly placed in God evolution. The further advanced a soul is the further does he see into what once was to him the unconditioned, or absolute; and also into the opposite state of being, the conditioned or manifest. The student, in examining his own career, perceives this state of affairs in his own history. He realizes that once upon a time it was but a very little way downwards into the things beneath him that his comprehension extended, and that nothing but his studentship enabled him to penetrate understandingly into the profundities, let us say for example, of the wonders of animal instinct; in spite of the fact that it was the foundation out of which his own mental powers evolved. And in the other direction he perceives that the same agency alone has permitted him to gain a somewhat further insight into the mysteries called divine than is possessed by ordinary philosophers. At the first date to which he projects his memory he perceives that his downward vision had reached a standard of  $-5^{\circ}$  let us say, later he reached  $-7^{\circ}$ , and now he has attained to  $-9^{\circ}$ : but looking at his upward course he sees that his understanding at those dates were  $+2^{\circ}$ ,  $+3^{\circ}$ , and now is  $+4^{\circ}$ . His upward progress is both less in scope, and in speed than his downward; which he perceives to be as it should be; i. e. that it is what normally ought to be. He has come to understand the difference between the sub and super-conscious



memories, and perceives that at the stages to which he had reawakened these degrees marked the points at which, for him, the incomprehensible began in both directions. These points for the moment limited the conditioned, and the unconditioned transcended his powers both ways; everything above the one and below the other is the unknowable for him. He touched the Absolute for himself at those degrees, at those periods of his life; and experience gives him every assurance that he will in due time reach higher figures in both the minus and the plus series. The Absolute therefore is but the unknowable to the intelligence. The absolute above is the God of Monotheism, and that below is its devil; although the churchman, under ecclesiastical hypnotic suggestion, has the utmost difficulty in seeing it so until he has freed himself from the obsession. But the same thing is true for the philosophic hermetist who has thrown off all shackles placed upon his mind by pious parents, and self-hypnotized priests. For the Egyptian everything lying beyond the Amen Ra-Maut combination was the absolute; but their priests, like those of Babylon, penetrated further, and pushed out into what the later called the AIN-SOPH-AUR, and found a more advanced Absolute; for them a portion of the hitherto unconditioned became conditioned, and the next Veil of the Absolute presented its mysteries for their solution, under the same name, and in the same symbolism.

They knew that eternal progress is the destiny of man; not the eternal strumming of a harp, and telling a sort of psychic Emperor that he was Holy, Holy, Holy.

## CHAPTER II.

### ELOHIM.

#### "GOD."

The Word Elohim:—Elohim both Involving and Evolving:—Beni ha-Elohim, and Beni Elohim:—Men of the Name (Men of Renown):—Elohahood:—The Theosophic School in Paradise:—

*ELOHIM.* This divine name is almost invariably translated "God" in the English version of the Bible. The Hebrew spelling is ALHIM, but it is vocalized as spelt in the text, (and this rule will apply to all the others).

ALHIM is a masculine plural of a feminine noun; or a feminine dual. The singular form is the Chaldee word ALH, (elawh) or the Hebrew ALVH (eloha); both of which mean "a god"; and whose direct modern descendant is the Allah of Islam. The Mohammedans therefore are purely monotheistic, even in the name; while we are polytheistic, or at the least bitheistic. Qabalistically speaking our "Elohim" means gods and goddesses; or two of either; or a pair, i. e. one of each. Behind grammatical peculiarity lies a meaning that is the true one intended; namely men and women who have attained to a certain ill-defined, but junior grade of divine creative power; but who are not necessarily disembodied. Beni-ha elohim, Sons-of-the-Gods is not a technical Qabalism; but BNI ALHIM (Beni Elohim) is, it signifies a certain order of angels with specific characteristics; the Jews confuse these two terms and say that the former are angels, having no idea whatever that there is a difference, or even having any idea of what

that he would have nothing to do with the mystical, but that his investigations were absolutely rationalism. His main principles seem to have been two. First, that there is an exoteric, and an esoteric meaning; and that the Secrets of the Law are hidden in the biblical words, and may be found by investigation. The Second is "That the bible makes use of all the resources of language that have been invented by the human mind to reveal thought, or to conceal it." To which the writer in the Encyclopedia adds:—"And in his expositions he almost devotes more space to what the language of the bible conceals, than to what it has undisguisedly made known."

Never having had the opportunity to read this celebrated man's works, or even seen one, we do not doubt the statements made about him in the least; but adopt his two principles as if they were our own, and marvel not for an instant at the statement made in comment of the latter. We would have been quite ready to accept it, if it had said that he gave ten times more space to the concealed, than to the revealed meaning; because we ourselves have been obliged to use up paper in some such proportion, in the same cause.

#### THE LITERARY QABALAH.

That which Mathers calls the Literary Qabalah, on page 6 of his *Kabbalah Unveiled*, and which he describes in the seven following ones, has there demonstrated its nature sufficiently. It had certain uses in the middle ages, as is shewn in the record of Abra-Melin, the Mage, of Paris, in the fifteenth century; and also in teachings handed down to us from the middle ages.

It consists of three parts called Notariqon, Temura, and Gematria, and all three are now useless, because there is



no need to conceal writings by those means in these days; and also because spiritual occultists are not interested in the inferior forms of magic in which they were employed, except as academic curiosities of a past age of darkness. They had nothing to do with the Ancient Wisdom, except to conceal it in times of danger.

The requirements for esoteric exegesis of Scripture are several. The first is of course a fair working knowledge of Hebrew; of the true history of the bible; and of as extensive reading in every line of human interest as is possible. One must have a fairly thorough knowledge of the principles of the Qabalah, that is to say of the aspect of the Secret Wisdom that was taught in the schools of initiates in Babylon; because it was mostly compiled by them, or by others of the same school in Judean centres. The Jewish Gnostics, of whom the Essenes were probably the most advanced, are almost certainly the authors of most of the later portions of the Old Testament; although this is incapable of proof, the more deeply one goes into the question the stronger does the idea grow upon one that such is the case, with one or two exceptions. The Bible was written for the common people in its exoteric sense, as monotheistic propaganda; but its esoteric meaning was to be kept sealed until the time of the end, when the intellectual progress of the masses would be sufficient for them to grasp the truths concealed.

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The immediate sources of the occult instruction of the Western School of Occultism were the Colleges of Spiritual Wisdom of Babylon, and of Egypt; but the Qabalistic aspect of concealing and revealing in literature before referred to, was almost entirely limited to Babylon. This aspect is very important at this age; because the time mystically called "the end" is already past; and an unveiling of much that has been held secret for ages is now ordained by those who sealed it; and the unveiling is in process of being performed.

The important point for this period is:—We are living in the Age of Aquarius, a month always devoted to mental growth among men; and have just passed through a strange period of obliteration of philosophical religion, the gloomy Age of Pisces. This change is naturally attended with new revelations, for all planes of unfoldment, coming from all directions, and apparently from all kinds of persons. The religions of mere blind faith are passing, and world religion has to be placed on a philosophical basis once more. The preparation for this was begun in Babylon by the writing of the Bible, which was to serve as the religious text book for the Western nations during the philosophic obliteration. It is allegorical, and was only intended to be regarded as historical by intellectual babes.

It was never intended to be regarded otherwise than as a spiritual guide during an age to be devoted to monotheistic religion, for which it was to serve as inspired scripture. It was written in such a manner that, when the "Time of the End" should arrive, the hermetists of that day should be able to shew that the new religious revelations were not new at all: but that by diligent study, following certain rules which had been laid down before hand by the hermetists of that day, confirmation of the now modern revelations would be discoverable in the Sacred Book: and that therefore the very authors of its Qabalistic books had in their minds just the ideas that appear so new to us, until research reveals their antiquity. They knew, and handed down to us, the hermetists of the time of the end, the very teachings that we are receiving anew, from the only source of real revelation, The White Lodge, itself; but they so disguised them that the philosophic iconoclasm of the dismal Piscean Age could not recognize, and call them heresies.

Thus was the Catholic Church, the most intolerant enemy of hermeticism, forced, in spite of itself, to become the chief guardian, and protector of the Ancient Wisdom; and the preserver of the information which will terminate her existence, as soon as her impossible monotheism has wrought its appointed task; and this will not take long among the more awakened of the nations; not excluding China, the Malays, and India. Islam is in the same position, but may last longer than Christianity on account of the national characteristics of the nations that now hold it.

In addition to this, there has always been ever since the time of Ezra, a series of centres in which the Qabalistic principles have been secretly transmitted from teacher to pupil; first through the Jewish Gnostic centres; then

through some of the later Gnostic Orders of Christendom, and finally through the Order of the Rosy Cross, which blew up over 20 years ago, and scattered many of the lesser secrets broadcast over the world of the west; giving birth to spurious rosicrucian organizations galore.

With these preliminary considerations in mind, we will approach the tradition as handed down by S. L. Macgregor Mathers, in the *Kabbalah unveiled*, on page 5. par. 7. He says:—

“Listen to the story of its birth, growth, and maturity, as told by its followers.

“7. ‘The Kabbalah was first taught by God himself to a select company of angels, who formed a theosophic school in Paradise. After the Fall the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity. From Adam it passed over to Noah, and then to Abraham, the friend of God, who emigrated with it to Egypt, where the patriarch allowed a portion of this mysterious doctrine to ooze out. It was in this way that the Egyptians obtained some knowledge of it, and the other Eastern nations could introduce it into their philosophical systems. Moses, who was learned in all the wisdom of Egypt, was first initiated into the Qabalah in the land of his birth, but became most proficient in it during his wanderings in the wilderness, when he not only devoted to it the leisure hours of the whole forty years, but received lessons in it from one of the angels, (Metatron). By the aid of this mysterious science the law-giver was enabled to solve the difficulties which arose during his management of the Israelites, in spite of the pilgrimages, wars, and frequent miseries of the nation. He covertly laid down the principles of this



secret doctrine in the first four books of the Pentateuch, but withheld them from Deuteronomy. Moses also initiated the seventy elders into the secrets of this doctrine, and they again transmitted them from hand to hand. Of all who formed the unbroken line of tradition, David and Solomon were the most deeply initiated into the Kabbalah. No one however dared to write it down, till Schimeon Ben Jochai, who lived at the time of the second temple. . . . After his death, his son, Rabbi Eleazar, and his secretary, Rabbi Abba, as well as his disciples, collated Rabbi Simon Ben Jochai's treatises, and out of these composed the celebrated work called ZHR *zohar*, splendor, which is the grand storehouse of Kabbalism.' "

This tradition of course, from the standpoint of fact, is simple nonsense. It is written as though it took the biblical allegory as historic statements.

It was its business to do so; the Bible was not intended to be understood in an allegorical sense by the public for 2500 years after the date of its preparation; which began soon after the transportation of the Jewish princes, priests, and prophets to Babylonia, and it was hardly finished in the 2nd. century b. c. This was well known in the more advanced centres of Jewish gnosticism; as in the case of Philo Judæus, whose Jewish orthodoxy is generally unquestioned, but who has left us a set of rules by which we can in part dig up the true meanings; and can in almost all cases determine whether allegory, or traditional history, is intended or not. When we say "traditional history", we must be understood to mean artificial history made up in Babylon from the memories and family histories of the deported Hebrews, but which so far as archeology has yet discovered extends no further back than the house of Omri, during the reign of Ahab, whose defeat, together with that

of his ally Benhadad king of Damascus, occurred in b. c. 854, at the battle of Karkar, by the Assyrians under Shalmaneser II. The history made up in Babylon gives Ahab's reign as ending in b. c. about 900. This event, and the trouble between Mesha and the house of Omri recorded on the "Stele of Mesha", or "Moabite Stone", which is now in the Louvre, are the two first historic events connected the Samaritan Kingdom, or with Judea that are known, neither of which seems to have been remembered 300 years later by the history makers of the Bible.

Mathers seems to have quoted the foregoing tradition from Dr. Ginsburg's Essay on the Kabbalah. We will examine it a little by the light of modern hermetic revelations with which Ginsburg was not in any way acquainted; and we shall see that even the verbiage, as well as the reputed facts, are significant in indicating a bridging of the void between the hermetics of the past, and the future. In this examination sight must never be lost of the motive with which the Bible was written; namely that it was a portion of the one great effort to temporarily cut out polytheism, and replace it for a period with monotheism, as a world-wide policy in the interest of the masses of the Earth-born; in opposition to the interest of all priesthoods; and that it was one of the two\* really successful attempts. Nor may we overlook the fact now quite freely accepted, that the Piscean Age is over; and that with its passage, monotheistic dogmatic theology is also passing; to be replaced in a short time by a perfect freedom in religion, and complete religious tolerance, to end in a realization of the Brotherhood of Man, as a practical reality, instead of as a philosophical speculation, and Christian doctrine.

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\* If Zoroastrianism be counted as another, we must say "three", instead of "two." Buddhism was the other successful effort.

The Monotheistic Policy determined upon, and Scriptures having been prepared to propagandize it, it was necessary that a tradition concerning the Qabalah should square with them. These Scriptures attempted to establish the worship of The Law, under the Symbol of Jehovah, who had to be represented as such a God as the *common people* of Judea, who were selected for the purpose, could accept. They therefore traced a fictitious history of the Jews from the beginning of the world, which was created by The Lord, or the Law, administered by the Elohim, whom the People were to consider identical with The Lord, or the IHVH Law. To have told the truth in plain words would have seriously increased the already great difficulties which the policy of the time demanded. So the biblical personages were handled as well as might be, in an allegorical tradition that should satisfy the simple minded; and at the same time show future initiates that the writers spoke with knowledge, which they were bound to conceal.

We give the facts so far as they are known to Qabalists, or have been revealed for the purposes of the New Dispensation.

So far as we know there existed no such thing as a Qabalistic School on our physical plane until the establishment of the Old Temple of Ibez, about 1,014,000 years ago, which marked the beginning of the Golden Age of Aryan tradition. This Age was established by the Elohim, whom we call the Angelic Heaven-born; and the doctrine and practice of Qabalism was carried to great heights; the select company of Angels to whom it was given were spiritual offspring, or children, of the Angelic Heaven-born themselves; and those of the Higher Heaven-born who could qualify for the various stages of learning. Paradise, was an excellent name for the sacred city of Ibez and what



we might call its suburbs, in the time of the Great Temple of Ibez; which was constructed and dedicated some 40,000 years after the Old Temple. The period of the Golden Age lasted until the great cataclysm which occurred about 850,000 years back, in which the whole valley descended beneath the waves of the Pacific Ocean, with the greater portion of the Pacific Continent of the Atlantean Period.

"After the Fall", would have been correct if it had read after the descent of the Angelic Heaven-born descendants of the Patriarchs, who undertook a work of rescue, and salvation, of the men of earth; some of whom were actually fallen Higher Heaven-born souls, who had been disobedient to the instructions given to them, as recorded in the Eighty-second Psalm, All of whom, (both of the descended and the fallen) were necessarily deprived of their previous knowledge and wisdom; did, (or will), receive from their undescended brothers portions thereof, as soon as it was safe to communicate it. But it was not to "furnish the protoplasts with the means of returning to the pristine nobility and felicity". It was to furnish the reawakening Angelic Heaven-born, and when possible the Higher Heaven-born, with "the means of returning, not to their "pristine nobility, and felicity", but to the stations which they had respectively sacrificed, or from which they had fallen through disobedience, or other reasons. The protoplasts were the Earth-born, and the Ordinary Heaven-born, who had never had any pristine nobility and felicity, other than that which is enjoyed by involving elementals. They were as high as they had ever been, they had never fallen except in the regular involution of soul; which cannot really be called a fall in any true sense. Adam, Noah, and Abraham, were allegorical eponyms. But who was the Egyptian Moses? He is probably a historic character. The name of

the King of Egypt who turned the Semites under their shepherd King out of the Delta, and reestablished Egyptian rule, was Amosis I. or, Ahmes I, both spellings are found. Amosis was probably learned in the knowledge of Egypt, he was a noted king; but he did not lead the Israelites out, he drove them out into the wilderness from which they had come. Besides there were no Israelites until they were created by the Babylonian Biblemakers, in as profound a piece of Qabalism as was ever penned. The story of Israel, is the traditional history of the Angelic—and the Higher Heaven-born, with their thirteen tribes; which is the real number of the tribes given in the bible, in spite of the pretence about twelve tribes, ten of which vanished. No such Semite tribes vanished, the tribes of Israel are beyond the reach of historians.

A Hermetist and Qabalist commences his traditional story of the origin of Qabalism with the statement. "The Kabbalah was first taught by God himself". What does he mean by "God himself"? It is impossible for him to have written such a sentence, and to have had any idea in mind that bears the slightest resemblance to that which it would necessarily convey to a member of any modern orthodoxy. If the theological dogma is held the words necessarily mean 'The Infinite taught the rest of the Infinite' for he could not have taught without having had some one to teach; nor could he teach himself what he already knew. Therefore, if he did teach anything to any one, he was not The Infinite, but like everybody else, only a part of it; and however great he might be, he was himself subject to limitations; instead of being limitless. Limitlessness in the One God Idea is an absolute essential. Monotheism recognizes the fact. It must be limitless in

magnitude; and also limitless in attribute and aptitude.  
~~It connotes a perfect pantheism.~~ *yes read*

We have frequently said that the Qabalist must be both monotheist and polytheist at the same time. He is so, and is logically so, and could not have written such a phrase as the above, and intended it to be understood at its monotheistic face value. It is the speech of polytheism, having its logical metaphysical relation to monotheism. This point is a fundamental one in Qabalism; and the professor of Qabalism that cannot harmonize these conceptions is not a Qabalist. Limitlessness in dimension, in aptitude, and in attribute, is a fundamental concept; and every Qabalistic doctrine must be compatible with it, or it is not true.

The Qabalah is "The Equilibrium of Balance", i. e. In its conception of itself it is the Centre of equilibrium between every pair of opposites; and being so, it must be able to place itself in the centre of every syzygic pair in a condition of perfect stability. It must be able to stand unmoved midway between the Absolute, and the Conditioned; between the Finite and the Infinite; between the limitless Good and the limitless Evil; and affirm all is Good, "very good"; not as a pious phrase, but as a positive conclusion of severe metaphysical analysis.

The Monotheism of the Qabalist is symbolized by the Ensophaur; or AIN-SOPH-AUR, as it must be written to shew its symbolism. We devote a chapter to its study, so all we do here is to give a faint preliminary foreview of his line of thought.

The qabalist sees men in all grades of mental unfoldment; and is usually acquainted with one or a few advanced souls who at least are approaching the position at which they are beginning to become something more than mere human beings; but these have become acquainted



with souls that have already passed that stage. He perceives that the more advanced have a correspondingly advanced idea of the cosmos; and that the less advanced have lack of breadth of view proportionate to their mental powers. Every man, and super man he knows has a limit placed upon his mental vision, both downward and upward; and he is informed by his instructors that such is the case with every created being, however highly placed in God evolution. The further advanced a soul is the further does he see into what once was to him the unconditioned, or absolute; and also into the opposite state of being, the conditioned or manifest. The student, in examining his own career, perceives this state of affairs in his own history. He realizes that once upon a time it was but a very little way downwards into the things beneath him that his comprehension extended, and that nothing but his studentship enabled him to penetrate understandingly into the profundities, let us say for example, of the wonders of animal instinct; in spite of the fact that it was the foundation out of which his own mental powers evolved. And in the other direction he perceives that the same agency alone has permitted him to gain a somewhat further insight into the mysteries called divine than is possessed by ordinary philosophers. At the first date to which he projects his memory he perceives that his downward vision had reached a standard of  $-5^{\circ}$  let us say, later he reached  $-7^{\circ}$ , and now he has attained to  $-9^{\circ}$ : but looking at his upward course he sees that his understanding at those dates were  $+2^{\circ}$ ,  $+3^{\circ}$ , and now is  $+4^{\circ}$ . His upward progress is both less in scope, and in speed than his downward; which he perceives to be as it should be; i. e. that it is what normally ought to be. He has come to understand the difference between the sub and super-conscious

memories, and perceives that at the stages to which he had reawakened these degrees marked the points at which, for him, the incomprehensible began in both directions. These points for the moment limited the conditioned, and the unconditioned transcended his powers both ways; everything above the one and below the other is the unknowable for him. He touched the Absolute for himself at those degrees, at those periods of his life; and experience gives him every assurance that he will in due time reach higher figures in both the minus and the plus series. The Absolute therefore is but the unknowable to the intelligence. The absolute above is the God of Monotheism, and that below is its devil; although the churchman, under ecclesiastical hypnotic suggestion, has the utmost difficulty in seeing it so until he has freed himself from the obsession. But the same thing is true for the philosophic hermetist who has thrown off all shackles placed upon his mind by pious parents, and self-hypnotized priests. For the Egyptian everything lying beyond the Amen Ra-Maut combination was the absolute; but their priests, like those of Babylon, penetrated further, and pushed out into what the later called the AIN-SOPH-AUR, and found a more advanced Absolute; for them a portion of the hitherto unconditioned became conditioned, and the next Veil of the Absolute presented its mysteries for their solution, under the same name, and in the same symbolism.

They knew that eternal progress is the destiny of man; not the eternal strumming of a harp, and telling a sort of psychic Emperor that he was Holy, Holy, Holy.

## CHAPTER II.

### ELOHIM.

#### "GOD."

The Word Elohim:—Elohim both Involving and Evolving:—Beni ha-Elohim, and Beni Elohim:—Men of the Name (Men of Renown):—Elohahood:—The Theosophic School in Paradise:—

*ELOHIM.* This divine name is almost invariably translated "God" in the English version of the Bible. The Hebrew spelling is ALHIM, but it is vocalized as spelt in the text, (and this rule will apply to all the others).

ALHIM is a masculine plural of a feminine noun; or a feminine dual. The singular form is the Chaldee word ALH, (elawh) or the Hebrew ALVH (eloha); both of which mean "a god"; and whose direct modern descendant is the Allah of Islam. The Mohammedans therefore are purely monotheistic, even in the name; while we are polytheistic, or at the least bitheistic. Qabalistically speaking our "Elohim" means gods and goddesses; or two of either; or a pair, i. e. one of each. Behind grammatical peculiarity lies a meaning that is the true one intended; namely men and women who have attained to a certain ill-defined, but junior grade of divine creative power; but who are not necessarily disembodied. Beni-ha elohim, Sons-of-the-Gods is not a technical Qabalism; but BNI ALHIM (Beni Elohim) is, it signifies a certain order of angels with specific characteristics; the Jews confuse these two terms and say that the former are angels, having no idea whatever that there is a difference, or even having any idea of what



an angel is; in spite of their possession of the Shemahamp-horash, the mystic encyclopedia of Angelology.

Eloha however has several other meanings than those given. It means any kind of a God; whatever a man worships is so called; such as his strength, personality, or anything else; foreign Gods; angels; noted personages; idols; a godlike shape, apparition, spirit. BOL (Baal), and OShThRTh (Ashtoreth), the usual deities of the Semite tribes, were the natural Elohim of the Jews, until the Babylonian JHVH Jehovah, Tetragrammaton, or the Lord, became established. It was to them that the people looked for their "oil and their wine." These two were worshiped more or less as a pair. Baal, as the lord, master, possessor, owner; and Ashtoreth, as the goddess of the fertility of the flocks and herds: they also corresponded to Jupiter, and Venus or Luna, respectively. Baal, Bel, and Belus, are synonyms of Merodach, or Marduk; and Ashtoreth, is synonymous with Astarte, and Ishtar.

There are two absolutely opposite kinds of Eloha. They agree only in the nature of the substance of which their vehicles are composed; and in the nature of the energy which operates that substance. One kind is involving, the other is evolving; the former are elementals of all kinds above those whom we call nature spirits; the latter are those human beings who have reached a point at which they have really begun to be "something more than man" as that indefinite term is understood by most occultists. The former, whatever other name may have been given them are forces of nature; and the latter are the hero gods, who have learned to use them in accordance with the laws of their being, and who do so in the interest of creation; but, with an absence of even the idea of self-interest; other than that which follows logically from membership in that crea-

tion, and which will naturally take care of itself, rendering all thinking about one's personal interests a waste of time which might be better spent in altruistic endeavor.

The Hero Gods, the saints and servants of God, not necessarily the man-made saints, are Elohim who are organized in hierarchies, working and willing the Will of God; which God is a still higher hierarchy than that to which any particular Hero belongs. There is no hierarchy that is so high that there cannot be a higher, and the lowest hierarchies are composed of men, in the transition stage of becoming "more than men." The Grades of the Elohim reach infinity and absolutism, as Qabalistically understood; while the Qliphoth reach to corresponding depths of Nothingness. Every one is in the centre between the limitless up and the limitless down.

But few of the Earth-born have reached an altitude of spiritual growth at which they could truly be called Sons-of-the-Gods, in the sense that is implied by that term when applied as a measure of Budhi-manasic power; and none of them can be termed Sons-of-the-Gods in the more technical sense in which the title is employed in Genesis vi. until they shall have earned that title by the service which confers it.

A member of the Sons-of-the-Gods, is so for ever, by right of having earned that membership; which cannot be taken from him. But in such cases for instance; as that of the Higher Heaven-born who descended, they must be deprived, during human incarnation at any rate, of the privileges to which they would otherwise be entitled, to prevent evil consequences to the whole planet's population. An unawakened Higher Heaven-born soul is a sufficiently dangerous entity, and a sufficiently great responsibility to be sponsored by the Angelic Heaven-born, even when de-

prived for the time of his birth-right to knowledge; which however, is awaiting his full awakening to be returned to him. He was, and therefore is, and ever will be one of the Order, but is necessarily placed in abeyance for the period of his banishment; whether that banishment be compulsorily imposed for purposes of his own evolution, or voluntarily assumed as a sacrifice of self for the benefit of the masses. Full awakening restores him to his "pristine nobility and felicity"; because the awakening is marked by a realization of personal responsibility, assumed in the far distant past, to work for the uplift of the human race; which realization naturally brings with it a determination to fulfill the responsibility; and the first determined outward effort to do so is the sign entitling him to receive encouragement to persevere; which means recognition from his unseen comrades, and such help as his further course justifies.

#### MEN OF THE NAME.

The concluding sentence of the first paragraph of chapter VI. of Genesis reads "the same became mighty men which were of old, men of renown." This is a poor translation, because it is insufficiently literal. Like so many passages in scripture it loses much of its sense for want of being exact in the translation of single words; and the acceptance of traditional meanings that have been conferred by rabbinical, and priestly influence, which compel us to suspect that much of the creation of Hebrew idiom is due to attempts at exegesis of their own cryptic writings, without the advantage of initiation into the secret wisdom; of which we give an example here.



Gen. 6:4. "The same became mighty men which were of old, men of renown."

hamawh	ha.geeböreem	esheyr	me.ölawm	aneshy	ha.shem.
HMH	HGBRIM	AShR	MOVLM	ANShI	HShM.
They	the heroes,	who	of old	men	of the
(are)			(were)		name.

It is quite evident that the formula "ANShI HShM, men of the name," is of mystic meaning, and signifies men who know "the name"; or initiates who had advanced sufficiently to have learned the unpronounceable all-powerful name, commonly supposed by the Jews to be IHVH, Jehovah. But which, at some time or other, became the Hebrew idiom for "men of renown."

As given above the rendering is in exact accord with what we should expect, in the first place; and in the second it is in exact accord with the point in the history of the Sons-of-the-Gods that has been recently revealed anew concerning the vast past of the Higher Heaven-born, and also of their more recent past of may be 30,000 or 500,000 years; after the reopening of the Greater Mysteries had taken place, to meet the rights of the earliest of the awakening ones, returning to their former high estate.

In order to become a Qabalist a man or woman must be initiated into its doctrines, or "The Mysteries" as they were anciently called; but to gain admission even into the "Lesser Mysteries" the candidate must come "properly prepared" and "properly vouched for". Which means that he must have attained to a proper standard of spiritual unfoldment, which however has varied in different ages; and that he must have demonstrated this unfoldment to him who has to vouch for him.

The standard required is such a close approach to Eloha-

hood as to indicate the probability of his making it actual, in its lowest forms at least, in the present life.

He is actually admitted to and educated in the mysteries by one who is the equivalent of an Egyptian Hierophant; an officer, who by his very office is an administrator of Elohist power and authority; although usually as a man his Elothood is quite inferior to that which he symbolizes, and employs by virtue of his position, which was conferred upon him by persons in higher authority and responsibility; and who act as sponsors for him, to higher powers still. In this way is authority deputed from far beyond the most exalted Elohim imaginable to human kind, to its humble hierophants, through intermediary Elohim, every one of whom is advancing to the next grade beyond him. In this way, speaking of the Qabalah as known to the initiates of Earth, it was taught by Elohim, on the plane of Paradise, (or in the World of Yetzirah) to the Angels, or dwellers therein. But to what kind of Angels?

The Jews, in spite of their supposed possession of the Qabalah, have no idea as to what is meant by a Qabalist when he uses that term. To an initiate an angel is but a personified and formulated portion of elemental essence that has not yet descended in involution below the world of the Angels, the world of Yetzirah, Paradise, the Eden of Genesis as correctly understood, or the heaven of the blessed dead. An Angel is soul essence on its downward course through Yetzirah, as the souls of the blessed, are human beings on their upward way to Elothood, through the same World. To the Jews these latter are angels; and the confusion has been allowed to stand, so that even christians are mostly under the same illusion; but with the arrival of this Aquarian Age this may be openly cleared up.

It must now have become clear that Elothood, or Godhood, is deputed authority, and power; responsibility regarding which is laid upon the person who deposes it. It must now be seen also that every one who has voluntarily assumed, or accepted that deputed power is by that acceptance one of the Elohim, responsible to, and removable by his sponsor, should his work prove inadequate, or improper. Elothetic power and authority is limitless, and every Eloha partakes of it in proportion to his grade; so "the Elohim" includes everybody that exercises the deputed power, or authority, however slight or tremendous it may be. Therefore every Eloha is situated in the centre, conscious of the limitless abyss above him, and of that other abyss beneath him. Every one of them is that centre which may appear to be anywhere, but the circumference which surrounds him is to himself a most indefinite thing. Which, when all are synthesized, is describable as the sphere whose centre is everywhere, but whose circumference is nowhere.


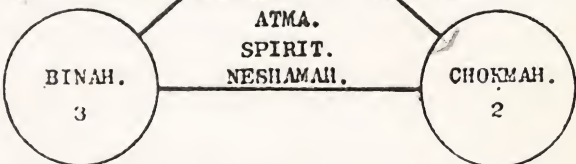
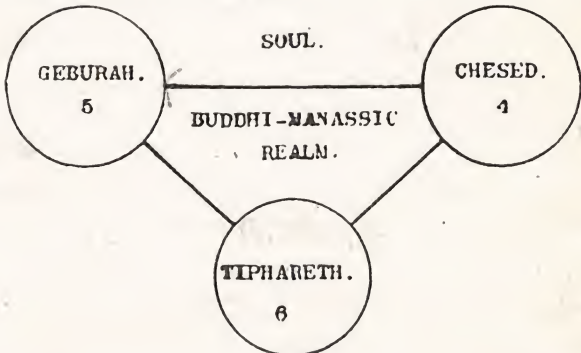
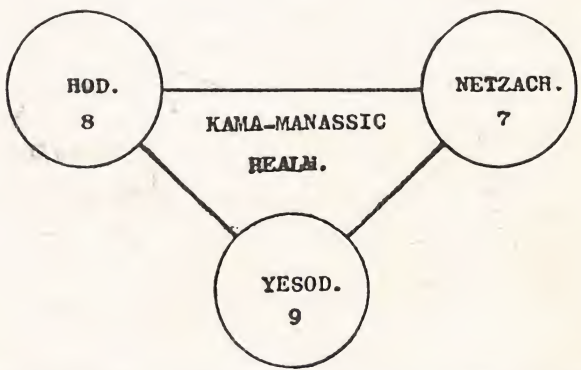

The organization of the "Sons of Mind" (or the Sons-of-the-Gods,) after their advent to earth was that of a theosophical school, which was located in the World of Yetzirah of our Earth. Here under the supreme authority of the 13 Patriarchs, the Higher Heaven-born were instructed in the Ancient Wisdom, by properly deputized instructors; most of whom were of course selected from the Higher Heaven-born. All however were learning, and serving, and thereby developing the various powers already possessed by them, and awakening others which they did not as yet know.

Nevertheless; so far as the evolution of soul from the animal stage upward, on this Earth is concerned; their synthesis was the supreme God in charge, in as much as



they had accepted the mission, and had been deputed to it, by the Great White Lodge, the Supreme God Power of the Solar System; who had approved and accepted the sponsorship offered by the Thirteen for the proper fulfillment of the work.

Before dealing with the many technical applications of the term Eloha, and its inflections, in Qabalistic nomenclature, it is wise to get a general Idea of the meanings of the names of the Ten Sephiroth, and of their relations on the ordinary diagram of the Tree of Life, as applied to a human being. A man, an animal, a god, a world, a system of worlds, and any other complete entity possesses these ten Sephiroth; and it is on this account that the Creative Elohim are said to have made man after their own likeness. All are built in like manner as to principle, but vary tremendously in modification of the principle; the wherefore of this will become perfectly clear as the student advances, and he will come with the rest of us to marvel at the works of the Gods, in the extreme simplicity of principle, and its limitless complexity in application. Nature is indeed infinitely complex in the application of an almost infinitely simple fundamental principle, and the student comes to perceive this, as soon as he has become used to the metaphysics of the Divine Wisdom.

	THE FOUR WORLDS PLACED ON THE TREE.
THE WORLD OF ATZILUTH; OR ARCHETYPES.	 <p>KETHER. 1</p>
THE WORLD OF BRIAH; OR BEGETTAL; OR PROTOTYPES; OR POLARITY.	 <p>ATMA. SPIRIT. NESHAMAH.</p> <p>BINAH. 3</p> <p>CHOKMAH. 2</p>
THE WORLD OF YETZIRAH: OR FORM; OR TYPES.	 <p>SOUL.</p> <p>GEBURAH. 5</p> <p>CHESED. 4</p> <p>BUDDHI-MANASSIC REALM.</p> <p>TIPHARETH. 6</p>  <p>HOD. 8</p> <p>NETZACH. 7</p> <p>KAMA-MANASSIC REALM.</p> <p>YESOD. 9</p>
THE WORLD OF ASSIAH: OF WORK, AND OF PONDER- ABILITY.	 <p>MALKUTH. 10</p>

## CHAPTER III.

### THE TEN SEPHIROTH, AND THE FOUR WORLDS.

The Tree of Life\*:—The Infinitude of the Qabalist's Symbolism:—The Worlds of the Qabalists, Assiah, Yetzirah, Briah, Atziluth.

Sephiroth, SPhRVTh, is the plural of a Chaldee word, SPhRA, Sephira.

The Names of the Sephiroth are not concrete nouns, but abstract ones, which express ten different, but definite, relationships; between ten fundamental principles in nature; between ten principles contained in every complete entity, corresponding to ten fundamental ones in nature; and between the corresponding members of the ten, in different entities. The system is universal and limitless in its application; and is the basic key to the creation of, and life in our Universe, the Milky Way; whatever may be the case in those other nebulae, which we know of; and which like our own possess the attribute of ponderability.

To refer to some concrete thing, spiritual, mental, astral or physical, the sephirotic name must be followed by the name of that thing. Thus we may speak of the Kether of a God, a man, a demon, or a dog; of a planet, sun, system, or of a galaxy of suns: these are all very different things, but they are all Kethers having Kethereal function, which gives them a certain mutual relationship, or identity of correspondence, to one another.

But these Kethers also have an identity of relationship to their own subordinate Sephiroth throughout our Uni-

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\* Compare frontispiece.



verse. Thus the Kether of a sun is to its Malkuth, as is that of a crystal to its Malkuth; and the same is true of all the Sephiroth in all their mutual relationships. To compose any entity all ten are required, and are existent; although in evolving beings many are potential, present but not yet awakened into activity: whereas in involving beings some have not yet been projected into manifestation at all.

In those which are descending the lower Sephiroth are potential within the higher that are already projected; and in those ascending the higher are potential, not yet having been awakened in grades lower than civilized man.

When these Ten Sephiroth are arranged in the order annexed, they form the basis of the Tree of Life; which is said to be the "key of all things," when properly understood; and as the student advances in his knowledge of the Tree, and applies its principles to the phenomena of nature, in her scientific, religious, and philosophical aspects, the more strongly does he echo the claim that is made for it. For he finds the solution of almost every difficulty to be at once possible, by "putting it on the Tree", and inspecting it from that view point.

In the accompanying small diagram the arrangement of the Sephiroth is shewn on the Tree of Life, and their relation to the Four Worlds of the Qabalists. It is applied in this manner to any and all large cosmic macrocosms, and all smaller ones when the Four Worlds, Atziluth, Briah, Yetzirath, and Assiah, or any of their correspondences are under consideration in practical working or in mere study. The manner of comparing the cosm in question; or any portion of a cosm, here exhibited is technically called "placing it upon the Tree"; and the placing of matters upon the Tree is the very first idea that occurs to a

trained Qabalist, when a new problem is presented to him for solution. This is because as soon as he has done so correctly the relation of all the component portions of the problem are exposed to examination visually before him in their natural cosmic relations, and by introspection\* he is easily able to apply the principles concerned to the work he has to do. Experience in this manner of working establishes in time a certainty, and an assurance as to the value of the method; of course, after some practice the occult student does this by visualization, but for this he must first have acquired a perfect comprehension of the principles of the Tree in the fullest detail.

The Sephiroth are said to be emanations of Deity; but they are not the Eons of Greece; nor are they so far as is publicly known the Eons of any Gnostic school: but on the other hand, those ideas, when they represent a real emanation, will promptly find their appropriate place on the Tree.

The Sephiroth have a certain succession attributed to them, symbolized by the succession of the numbers of the decimal scale; but too much attention should not be attached to that order in time, or in space; variants from exactitude, and even from regularity in these points can be pointed out. Especially is this the case when man begins his self-conscious training in Elothood. It may be said however that as soon as what is usually understood by vitality appears in evolution, the tendency to variance commences.

Infinitude of application is an attribute of the Sephirotic System. This means that its symbolism permits a synthesis, or an analysis of nature to be made, which may reach infinitude in attribute, aptitude, magnitude, and number; which process is limited only by mental capacity. Where that capacity stops in any given personality, the

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\* For the meaning of introspection, see page 127.

absolute or the limitless begins, for him. This is a strong piece of evidence of the perfection of qabalist metaphysics; which, of course, we are entitled to demand, considering the exalted claims which tradition makes as to its origin.

This limitlessness is due to a principle that is common throughout all true symbolism dealing with the forces of nature. It is called "counterchange." In this case, the counterchange is effected by considering every individual Sephira as a perfect entity. The ten being needed to make up a perfect, or complete entity; it follows that every one of those ten, contains another ten; its own ten, which are identical in relationships to one another, with those of the Tree, and carry the same names. These lesser Sephiroth within the larger are called sub-Sephiroth of the greater entity.

Thus we say the Tiphareth of a man is the seat of government of the entire personality; but the Tiphareth of the Tiphareth of a man is the King in his cabinet chamber, the autocrat who exercises free-will over the affairs of the person.

The Man therefore has ten primary Sephiroth; but these are analysable into 100 sub-Sephiroth. This multiplication is limitless.

Suppose the Man under examination to be the Heavenly Man, the Adam Auilah, of our earth. He is a duplicate on a smaller scale of the Heavenly Man of the Solar System, whose Malkuth is the whole of the ponderable material of the whole Solar System. Therefore the Malkuth of the Heavenly Man of the earth is the whole of the ponderable material associated with the Earth.



## THE WORLDS OF THE QABALISTS.

## THE WORLD OF ASSIAH.

The Malkuth of any complete entity is its physical body, with all the substances, and forms of energy that are associated with ponderable matter. The realm of ponderability connected with the Heavenly Man of any thing, is one of the "Worlds of the Qabalists", and its name is OVLM HOSHIIH (Olam ha.assiah), and means "The World of Work", in exactly the same sense as the term is used in the science of Mechanics; such as foot-tons; and calories. So the Malkuth of the Adam Auilah of our planet is the whole of the substances, and of the energies that are subject to Negative Gravity, or that operate in the presence of a preponderance of negative over positive gravity.

The World of Assiah however is the lowest of a set of four, which compose the entire entity. The next above it is the entire Astro-mental realm, it consists of the next six Sephiroth, from Yesod No. 9 to Chesd No. 4, comprising His second and first reflected triads.

Gravity is called forth in the types of the World of Yetzirah in accordance with the nature of substances typified; and those which are to become attracted are vehicles suited to a charge of gravity in which the negative aspect preponderates, such as solids and liquids; the gases are almost negative, but they are charged with positive gravity, in slight excess, so that they naturally tend to repel their kind.

The result of this is to cause the liquids, solids, and gases to congregate at a great negative focus; so intense is the negativity in this focus that the action of the positive pole within it is almost undetectable there. But it is not quite so. Physical science should long ago have realized its ex-

istence, because chemical-physics manifests it plainly to the seeing eye. Its phenomena have long been known, and are easily observed in weak solutions, and in the diffusion of gases; which are in reality one and the same thing under slightly different circumstances. It cannot be long before the chemists again discover what the physical alchemists called the "universal solvent". Look out, O chemist into space, peer at the atom O physicist, and read for yourselves the lessons discovered by your ancestors. Open your eyes, ye blind. The clue is freely given to you above.

### THE WORLD OF YETZIRAH.

As the World of Assiah is the Body of the Heavenly Man, the World of Yetzirah is His soul. World-Soul is a very proper name to give it if one so choose. Its Qabalistic name in full is OVLM HITzIRH (Olam ha.yetzirah), meaning the World of formation; from the Chaldee ITzR- (yawtzar) to form, to fashion, to make.

It is inhabited by Angels, as its involving creatures; and by souls of men as its evolving inhabitants; unless their lives have been so gross as to prevent them freeing themselves from earthly bonds, which hold them in a condition which is called "earth-bound". In its lowermost levels we may find the souls of the more intelligent of higher species of animals, especially our pets, and other animal friends.

The function of this world in Involution is the formation of likenesses, images, types, or detailed plans, previous to their manifestation on the physical plane; and in Evolution it serves as the homes of souls, in which much progress is made in soul growth, preparatory to a return to school upon earth for a new lesson in victory over the material.

It is also the permanent home, in which dwells the god-

like entity which every advanced human soul is building, which does not descend into incarnation in its entirety, and which we call "the Greater-self" in contra-distinction to the "Higher-self"; which in such beings is but that portion of itself which the "Greater" projects into earth life for further drill; and which returns to union with its higher portion, bringing with it the fruits of the training it has undergone; thus enriching it with increased spirituality.

The older terms for these two entities are the Higher, and Lower Genius, respectively. Much confusion has arisen concerning these two entities. The Greater Self, is the real individual, the permanent being; it is the God of the human personality; the Lord of its karma; its Father in Heaven; and is the only God that will interfere with the course of life that the man is leading, unless it be by invitation or request, or by sanction.

These beings are all Christoi, Sons-of-the-Gods, from whom the members of the White Lodge, and of the Great White Lodge are selected. Their homes are on the Buddhi-manasic plane; or in the Tiphareth of Yetzirah.

Chesed corresponds exactly to the Buddhi of the Oriental nomenclature; Geburah is their Higher Manas; and Tiphareth is the Yetziratic correspondence to the human-consciousness of Assiah. It is the Balance point between Chesed, which is characterized by kindliness; and Geburah, an unquenchable demand for truth: therefore it is wise kindliness, or christliness.

The Sephiroth of the second reflected triad, have to do with the Kama-manas, and the forces of life. It is in these that the vast majority of men find their homes after death; until they pass in a subconscious condition into the higher, for final preparation for rebirth. This is the Devachanic condition, concerning which the world has been very par-



tially informed in the teachings revealed to the students of the Orient.

Netzach is that portion of the Kama-manas in which desire for possessions is the great characteristic; Hod is marked by a desire for display. These in Assiah degenerate into selfishness and vanity, greed and pride; and those who know no higher form of happiness than that which these afford must be allowed to indulge in them, in a place apart from those whose traits of character are of a higher nature.

Similar remarks apply to those whose greatest pleasure is to be found in gratifying the appetites, and who know no better. The Law is that every self-conscious creature must be as happy as it is possible for it to be; no more is expected of man than to live according to his lights, however dim they may be; but if one choose to live according to his shadows, a coming incarnation must teach him the consequences.

#### THE WORLD OF BRIAH.

The second and third Sephiroth of the Heavenly Man constitute the next highest world. Its Qabalistic name is OVLM HBRIAH (olam ha.briah), its meaning is the world of creating, or of begettal; from BRA (bawraw) to beget, to create. Form in this world is almost nonexistent; it is the world in which positive forces, or the energies, are created in essence; and in which the negative forces, or the substances, are created in their essence. Chokmah is the positive, Binah is the negative, and by their union a polarized current of being is generated, and poured steadily down into Yetzirah, preparatory to further descent through its Sephiroth into the world of Assiah.

The dwellers of this world are the Archangels, a form of Elemental God, superior as to essence to the Angels; but inferior to the essence of the Gods of the world above. Chokmah is called Abba, father, and Binah is called Ama in her virginal condition; but in the maternal condition she is Aima. The workers on this plane of being are such of the Sons-of-the-Gods as can function there.

The two worlds of Briah and Yetzirah consist respectively of two, and of six, of the Sephiroth of the Heavenly Man. Yet each world is a perfect entity, and must therefore contain ten Sephiroth. To effect this analysis one must fuse the two of Briah, and redivide the fusion into ten. This must also be done with the six which make up Yetzirah. This should present no difficulty however, because each Sephira in both cases has its own ten sub-Sephiroth; suggesting at once a system. When this is accomplished there will be ten Sephiroth of Briah, and ten in Yetzirah; each of which will have its own ten sub-Sephiroth; making 100 in each world as in Assiah; and, as before, this analysis may be carried on indefinitely in accordance with the mental capacity of the analyst.

However it will be found upon meditation, and a little figuring, that in all Briatic matters, the number 2, the number of polarity will prevail; and that in all Yetziratic matters the number 6 will dominate. For similar reasons the number 1 prevails in Assiah, and also in Atziluth the world above Briah, which consists of Kether only, and which is organized precisely like the lower. The King number however is 10.

This point calls for a warning to caution in dogmatizing upon this the Sacred Ten. It is the sacred number for the present, and has been for many thousand of years, and will still be, perhaps for thousands to come; but there

is evidence that for a long period during all the darker portion of Atlantean life, the 10 was not known as such, even if the 7 was; and it is easily possible that when the Secret knowledge was most closely sealed, the 5, and even the self-evident 3, were the "king numbers". And on the otherhand there is evidence that before so very many millenniums have passed 12 will be the ruling one. There is no good reason to believe that there is any permanency of the nature of an eternal truth, about this, or any other number, being the Sacred one; although the idea of such a permanent law has grown among some Qabalists. That Sacredness will be in accordance with the state of awakening attained to by the leaders and teachers of the incarnated Sons-of-the-Gods.

#### THE WORLD OF ATZILUTH.

OVLM ATzILVTh, (Olam Atziluth), The archetypal world. This world is the Kether of the Heavenly Man, of the Adam Auilah; it is also called the ADM QDMN (Adam Qadmon), The Eastern Man, the meaning being that it is the source of spiritual force, which is always considered as being in the East.

It is said to be the archetypal world, which means that its sub-Sephiroth are the archetypes of the world, waiting, in the source of Light, for the proper moment to be projected into Briah to become prototypes; and then by further projection into Yetzirah, to become types, of the world itself, and of its inhabitants. The only source of light, or of any spiritual force, that is about to commence a creation, is the mind of the prospective creators. It is in the collective mind of the Sons-of-the-Gods commissioned to create, that these archetypes exist in the form of determi-



Principles Known to the  
Qadmon Extended upon The Tree of Life:—The Supreme  
Adam Qadmon:—Jehovah, and Eloha va-Daath:—Tiphareth of the  
Adam Qadmon:—Archetypal Air; IHV, IHVH:—The IHShVH Law:—  
Archetypal EVE; the Malkuth of the Adam Qadmon:—Adonai:—El,  
and Elohi; Elohim Gibor:—Jehovah Tzabaoth, and Elohim Tzabaoth:—  
Shaddai, and El Chee:—

Cosmic generation, such as the calling of a heavenly body  
into manifestation from the unmanifested is the work of  
a spirit which him duly appointed for the purpose.  
We speak of them as "The Creative  
in question. In our case  
the Gods who were com-  
me forth from the  
ace"; and who  
all the

## CHAPTER IV.

### THE ADAM QADMON, OR THE WORLD ATZILUTH.

The Creative Elohim:—Ehyeh, I Am:—Jah, and Jehovah Elohim:—  
Ancient Zoroastrians:—Polarization:—Adam

The dwellers of this world are the Archangels, a form of Elemental God, superior as to essence to the Angels; but inferior to the essence of the Gods of the world above. Chokmah is called 'Abba, father, and Binah is called Ama in her virginal condition; but in the maternal condition she is Aima. The workers on this plane of being are such of the Sons-of-the-Gods as can function there.

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nations concerning the steps of the entire process; they are the decisions arrived at awaiting projection into the world of Briah, to there create the prototypes of all the substances and all the energies that will have to be given form, in Yetzirah; and ponderability, in Assiah.

They are the Elemental Gods, and their names are the names of the ten Sephiroth of the World of Atziluth, or of the Adam Qadmon. Adam Qadmon then is a purely subjective being, existing only in the minds of the Demiurgic group deputed by the Great White Lodge, the God Authority of the Solar System, to perform the task of planet building; and the force with which He is vitalized is the Will power of the group. He is an exact correspondence of the Great Heavenly Man of the Solar System, and is the Kether of the Lesser Heavenly Man of the new Earth. The Kether of anything is the first expression of the fundamental laws of the new object, decided upon by its creator; and it is his will that makes them effective.

## CHAPTER IV.

### THE ADAM QADMON, OR THE WORLD ATZILUTH.

The Creative Elohim:—Ehyeh, I Am:—Jah, and Jehovah Elohim:—Principles Known to the Ancient Zoroastrians:—Polarization:—Adam Qadmon Extended upon The Tree of Life:—The Supernal Triad of Adam Qadmon:—Jehovah, and Eloha va-Daath:—Tiphareth of the Adam Qadmon:—Archetypal Air; IHV, IHVH:—The IHShVH Law:—Archetypal EVE; the Malkuth of the Adam Qadmon:—Adonai:—El, and Elohim Gibor:—Jehovah Tzabaoth, and Elohim Tzabaoth:—Shaddai, and El Chee:—

Cosmic creation, such as the calling of a heavenly body into manifestation from the unmanifested is the work of a special body of Elohim duly appointed for the purpose. We are in the habit of speaking of them as "The Creative Elohim" of the particular creation in question. In our case the term signifies those Sons-of-the-Gods who were commissioned to command the earth to come forth from the peculiar form of vacuity which we call "space"; and who were known to the Greeks as the "Demiourgoi".

The first act in creation is to bring into existence all the archetypes of the energies and substances that will be required to give them subjective existence within the minds of the creators themselves, previous to giving them objective existence within the vacuous area selected for the work; this second act is the projection of prototypes of the archetypes already existing in the demiurgic minds.

Then as the third act comes the creation of the full and perfect types or forms in complete detail; and if the creation is to proceed to a physical condition these types are provided with ponderability, or negative gravity.\* Grav-

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\* As the fourth, and final act of creation.



ADAM QADMON ON THE TREE.

EHYEH.

1

JEHOVAH ELOHIM.  
(ELOHIM.)

3



(HEH)

JAH.

2



(YOD)

ELOH.  
(ELOHIM GIBOR.)

5

EL.

4

6

JEHOVAH.  
(ELOHA VA DAATH.)



(VAU)

ELOHIM TZABAOth.

8

JEHOVAH TZABAOth.

7

9

EL CHAI.  
(SHADDAI.)



(HEH FINAL)

10

ADONAI.

ity is called forth from space in a manner similar to that by which a bar of steel is converted into a magnet. In space this power is universally present, but in its potential condition, in which positive repulsive and negative attractive poles are equilibrated; just as equilibrated and potential magnetism is present in the space occupied by the piece of steel before striking it to fix the magnetism therein while the poles are called forth by the inductive power of the magnet used in the magnetizing.

### ADAM QADMON.

Or, the Archetype of the Creation as it existed in the synthetic Mind of the Creative Elohim; or, The Kether of Adam Auilah; or, the World of Atziluth; placed upon the Tree of Life.

Some of these Sephiroth have a second Divine Name which is inserted in brackets. These should be considered as decisions of the Demiurgic Leader referring to the ultimate effects, to be reached by Evolution in far distant ages.

### EHYEH.

The Kether of the Adam Qadmon is the idea AHIH (vocalized ehieh). Its literal meaning is, "I am, I was, I shall be", any one, two combined, or all three at once, as suits the thought under consideration.

In Hebrew there is no such thing as tense in verbal conjugation, in the sense of time; the same form may be read as past, present or future in accordance with the sense of the context, which is the only guide to the time of an action. They have but two tenses, a perfect, and an imperfect.

In the position of the Crown\* of the Archetypal World,

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\* Crown is the English for Kether.

the word Ehyeh is but its name, yet to a slight degree it is descriptive of the force it names. An old saying is "I know therefore I am"; if this were altered to "I will therefore I am", it would be more descriptive of the nature of Ehyeh; yet it would not be correct.

"I know therefore I am" signifies self-consciousness, but Ehyeh does not necessarily imply consciousness. As the Kether of the Adam Qadmon its import is more akin to the idea "I will"; properly it is the archetype of the act of willing, without necessary relation to self-consciousness. A closer approach to accuracy of description would be to define it as archetypal decision, or determination to start a current of will toward accomplishment.

Ehyeh is the first fundamental law enacted when the leader of the selected Demiurgic group accepts the creative commission offered him by the Great White Lodge with the words, or thought, "I will"; and with that word made himself sponsor for the subordinate Sons-of-the-Gods which make up his group of assistants, taking upon his shoulders full responsibility for their deeds; and from them, a voluntary obligation to obedience and fidelity in the work.

By this combination of voluntarily assumed obligations, it became possible to entrust the group with full authority and power to carry on the labors entailed; and that deputed trust, and charge, raised the members of the group a step in Elothood beyond that to which each had hitherto attained.

With this pledge the whole established themselves as the creators, and therefore as the rulers and governors of the various departments of the work of creating the new planet in accordance with the Eternal Law, IHVH; and to adapt it to the purposes for which the Lodge desired its construction. The combined "I wills" of the whole, of every mem-



ber, pledged every individual to the discipline, and obedience to authority, without which no co-operative undertaking is possible; and at the same time every one knew that the authority was that which was deputed by the Lodge to their leader, and which would be deputed by him to his subordinates in the various offices to which he would appoint them. Such is the nature of all hierarchies of the Sons-of-the-Gods created for any purpose.

That "I WILL" was, is, and will be the Kether of the Adam Qadmon of our Earth; its first fundamental Law, existing in the minds of the whole as though they were ONE.

IH (Yah), and IHVH ALHIM (Jehovah Elohim).

The Second Law was the first step of the actual creation. It was the *decision* that the elements needed to create consciousness should be the first things created. The elements of consciousness are two, which by their union in various proportions makes consciousness possible. The elements are first that of which consciousness can become conscious, and second that which can become conscious of the first. The first is double being positivity and negativity in a state of polarization; the second is also double, being a reunion of the positivity and negativity in unbalanced proportions.

The First law of actual creation is that of the polarization of what was previously in an unmanifest condition of equilibration, or neutral space; and its second law was that of the conjunction of these poles in different states of want of equivalence. The former was that of which consciousness could be conscious; and the latter was the consciousness that could become conscious, in other words consciousness itself.

The first portion of this production is symbolized in Genesis by the words, "Let there be Light"; which is equiva-

lent to Let the polar opposites appear. Or, Let the thrills thrill. Jah affirms the positive pole; and Jehovah Elohim the negative; these two however are hardly polar opposites, they are counterparts, being decisions of the Demiourgos as to the polar pairs, and their calling forth into manifestation.

IH (Yah, or Yaw). This form is considered by the Jews to be an abbreviation of IHVH, and Gesenius eulogizes this into poetic license. But the mutilation of a divine name, eulogize it as one will, would be an abomination to a devout hermetist, unless there were some more pragmatic need for it than mere poetry. It is in reality a totally different word, and never was Hebrew. It is one of the mystery names, and its etymology is mystic.

"I" is a letter that mystically symbolizes a certain force in nature that has a definite modifying effect upon the fieriness of the element Fire; and "H" symbolizes another which has a corresponding effect upon the placidity of the element Water. Fire is the element which gives energy to the combination in which it is found; Water is the element which confers placidity, and form, and is the natural vehicle of Fire. That with which the supposed vacuity of space is absolutely filled, is called mystically "The Primal Waters" in which every attribute of what we call matter is equilibrated, or as we should say in chemistry, is neutralized, and thereby made potential, by an equivalent amount of its opposite,—its polar opposite.

Primal Fire is the "Spirit", or that exalted Will which manifests on no lower level than the minds of such exalted Elohim as have qualified to be selected as leaders in a Demiurgic Host. IH symbolizes that Will carried by, and able to cause vibration in Primal Water; it represents that Will and the Waters, united under a special limitation, into

"Primal Energy", as distinguished from Primal Force, or Primal Fire, which are identical. It is Spiritual Energy ready to operate upon the "Pleroma" of the ancients.

The Pleroma is Primal or Perfect Matter: Absolute Matter, one might say as a figure of speech: Perfect Matter being that essence in which every attribute of substance in any of its aspects, is neutralized by union with its polar opposite. For instance it is that perfect essence which would manifest as a cloud of redness, if greenness were to be removed from it; every other attribute of substance being left behind.

The Primal Fire of this Earth is its Spirit, which is the Will of the exalted Elohim who had been chosen to act as the higher officers of the Demiurgic Host deputed to perform the creation.

The IH however is the "Second Fire \* \* \* clothing the One Fire" of the Zoroastrian Oracle No. 23, and symbolizes that Will carried, riding upon, or guided by "the subtle guiders" of No. 17; namely an extremely small proportion of the perfect waters of the Pleroma; by means of which vehicle it is able, and ready to cause vibration within the mass of the Primal Waters, in accordance with ideas carried in the current of the Will. Although this is practically correct, it is not quite so; because the two letters alone, or separate symbolize two forces controlling Fire and Water respectively; and which combined constitute "idea", in its most spiritual aspect.

What is meant is that the Will and the Waters, under the special control of a most spiritual aspect of the forces symbolized by the I and the H, unite into spiritual energy; as distinguished from Primal Force, or Demiurgic Will, which are identical. It is energy, ready to operate; and IH



(Yah), expresses the Law of its being, or the nature of the Elohistie decision.

We are not the first to have found difficulty in expressing this Qabalism, because it deals with the first veil of what is the Absolute to mere man. The following Zoroastrian Oracles bear directly on the subject, and may assist the mind to grasp the idea more fully.

"11. The Father hath hastily withdrawn himself, but hath not shut up his own Fire in his intellectual power."

"12. Such is the mind which is there, energizing before energy; it hath not gone forth, but abode in the Paternal Depth, and in the Adytum according to divinely nourished Silence."

"13. All things are sprung from that one Fire, for all things did the Father of all things perfect; and delivered them over unto the Second Mind, whom all nations of men call the First."

"17. The mind of the Father, riding upon the subtle guiders, which glitter with the tracings of inflexible and relentless Fire."

"22. For not in matter did the Fire which is in the beyond first enclose his power in acts, but in mind; for the former of the Fiery World is the Mind of Mind."

"23. Who first sprang from mind, clothing the one Fire with the other Fire, binding them together; so that he might mingle the fountainous craters, while preserving unsullied the Brilliance of His own Fire."

"24. And thence a fiery whirlwind, drawing down the brilliance of the Flashing Flame, penetrating the abysses of the universe; for thencefrom downwards all extend their wondrous rays."

"63. Unto the intellectual whirlwinds of intellectual

Fire, all things are subservient, through the persuasive counsel of the Father."

"72. All fountains and principles whirl around, and always remain in ceaseless revolution.

The last four of these Oracles refer to Jehovah Elohim, the study of which we take up next, and not to Jah. The points which shew this are the words craters, fountains, whirlwinds; all of which imply vortical action instead of radiance. Radiance is characteristic of Jah; vortices call the mind to the atom, which in its simplest form may be regarded as a ray of radiant force curled upon itself. A ray proceeds from its source with a corkscrew, form, one end of it is positive, the other is negative. The positive point rushes as it were to a negative receiver, which absorbs it; but its own back end is the most perfect of all receivers, because it absolutely and perfectly absorbs it, without interference with anything else. Put the tail of a serpent in its mouth, and permit it to wriggle, and it will symbolically continue to do so without using its teeth; this is an excellent representation of the principle of construction of an atom of the simplest and most ethereal of all substances. To make a symbol of a physical atom of the heaviest kind, one would need several thousand such serpents, tied up in a knot by interlacing one with another. The construction of atoms depends upon the vortical principle; that of rays depends on the heliacal principle, or straight corkscrew whirling. The former is substance, the latter is energy. Jah is the archetype of the latter; Jehovah Elohim is the archetype of the other. These two names are given to the decision, while still within the mind of The Demiurgic Group, that the calling forth of the elements upon which consciousness depends shall be the first step to be taken. It is summed up in the word POLARIZATION.

*IHVH ALHIM* (Jehovah Elohim). The ALHIM refers to the Demiurgic Body of Creators. *IHVH* (pronounced in various ways) Jehovah, is the third person singular of *HVH* (hawvawh) the verb to be: its signification therefore is "it is, it was, and it shall be." The continued study of the name will convince the student in time that its purport is the Eternal Law, in one of its aspects, but which during evolution changes into Jeheshuah.\* The former expresses the Law of nature until an individual transcends mere man, and has begun the process of "Imitatio Christi" voluntarily, from an inward urge to do so, void of the desire for personal salvation. The fuller examination of these two terms is made later. In the meantime we understand them as the Law of the Man, and the Law of the Christ, respectively.

The import of the combination Jehovah Elohim, is the Law as established in the minds of the Creative Elohim with respect to the material principle which was called into existence (i. e. to stand-forth, from the Latin *exsto*); or, to so much of the material principle as they should call forth for use in the creation of the archetype of soul, as distinguished from the spirit, of man; and lastly, to that for the body. It is therefore so much of the "primal waters" as was appropriated by Creative Elohim, to formulate their archetypal decisions for the coming creation within their minds; that is within their collective, or synthesized mind.

Tetragrammaton† Elohim, and Jah, are hardly to be called ideas, not even divine ideas; they were determinations that had not yet reached the stage of ideas; they were acts of will, leading to the formation of divine ideas later on.

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\* These two laws are fully described later.

† Tetragrammaton signifies "the four lettered one," and is a synonym of Jehovah.



The former was to provide the substances for the ideas, and the Jah was to be the energy with which those substances should be en-spirited.

What took place may be described thus:—The Creative Elohim having accepted the task, determined that their Will should appropriate sufficient of the Primal Waters to give it a vehicle, by which it could operate upon the Waters themselves. The quantity of the Waters needed for this appropriation was immeasurably small; and had no action, until commanded to set the mass of the Waters vibrating, when all was ready. This is the state of affairs that is referred to in Genesis in the words “And the Spirit of the Elohim was laxly suspended in the presence of the Waters”; or “the breath of the Gods brooded over the face of the waters” (Gen. i. 2.).

As yet however nothing was manifested; nothing existed even, except the double decision in the minds of the Elohim. To put the matter in another light to make it as clear as possible: The Creative Elohim decided in their minds that their Will, or Spirit, should lay hold of a minute proportion of the Primal Waters, and thus create energy; i. e., transmute their Will, Primal Force, or Spirit, into energy; which would, by virtue of this vehicle, be capable of causing primal waters to vibrate, in accordance with all the future determinations at which they might arrive. So, Jah is the determination to create the energy and the Jehovah Elohim is just so much of the Primal Waters as they might at any time decide to appropriate, in accordance with the progress of the work.

These two are the archetypes of Energy, and substance; as distinguished from primal Force, which is will; and primal Matter, which is absolutely filled-up space; perfect space from which no attribute is missing, but in which all

are equilibrated in hermetic language, but neutralized in modern terminology, by their respective opposites.

The three Elemental Gods already discussed, when considered collectively are symbolized by an upright equilateral triangle.

AH IH The acceptance of the commission forms the apex; IH archetypal energy is the left lower angle: and IHVH ALHIM Primal Matter, now appropriated to become primal substance, forms the right lower angle.\* The former is positive, and the latter is negative; and they are related as Father-Mother to the subsequent determinations, concerning the cosmos to be born.

These three together form the archetype of what is properly meant by the spirit of a man, as distinguished from his soul; of the spirit of the world, as opposed to the world-soul. In the Cosmos it has a wider signification, because in the Heavenly Man, it is the archetype of What is called The Supernal Triad, which is but a correspondence of the Spirit of a man; of the Atma, as it is called in the East.

#### (THE REFLECTED TRIANGLES.)

It is necessary to get the Triad Idea clearly into the mind, because every complete entity is considered as composed of three such triplets; with a fourth, or vehicular principle, within which they symbolically dwell. Thus, three multiplied by three, plus one, make 10, the number of the correspondences which are called the Sephiroth.

The members of the next triplet of Gods form the First Reflected Triad, of the Adam Qadmon, which is more fre-

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\* The right and left sides of The Tree of Life correspond to those of a man facing one. This accounts for the apparent contradiction between the text and the diagrams.

quently shewn upside down, than erect; but not always. Inverted the triangle symbolizes involution, or the downward course, or progress into the material; and in the earlier portion of evolution, during which the ascending soul is still under the influence of the material, rather than of the spiritual, it also symbolizes the down-dragging influence. When the spiritual has become dominant, the triangles reverse their inversion, and all become erect, like the Supernal, which is never inverted. The reversal is the change which makes of man a christ; and as the object of the entire creation is the begettal of Elohim, which are nothing else than—"just men, made perfect" *men*,—it follows that the immediate object of the creators is the production of just men, who alone can commence the process of becoming perfect men; which is achieved by adding perfect mercy to perfect justice, during which the reversal of the reflection is seen to be in process, and the man has begun to become an Eloha; or, has entered the school whose scholars are christ; or just men, who have begun the process of Christification, or as it was at one time called Osirification. Just as a student entering a medical college may be styled a "medico," he is hardly a medical man until he has qualified himself sufficiently to be a physician; he is then still a "medico", and a perfected student; but he is far from being a perfect "medico", the becoming such is an eternal process. Substitute the word "christ" for "medico", and you know exactly what is technically understood in hermeticism by Osiris, Christos, Messiach, and Eloha va. Daath.\* The passage through this christ school raises him from subjection to the Jehovah Law IHVH, to subjection to that of Jeheshuah IHShVH.†

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\* These four names are nearly synonymous.

† This is the Qabalist way of spelling JESUS.



## (THE FIRST REFLECTED TRIAD.)

The First Reflected Triad consists of Numbers 4, 5 and 6; but we will not consider them in that Order: we will consider No. 6 first, and then Nos. 4 and 5 together.

IHVH, and ALVH VDOTh (Jehovah, and Eloha va. Daath); "The Law of the Man," and, "God because of Knowledge." No. 6.

The Sixth Sephira is called Tiphareth, and to the Tiphareth of the Archetypal World, or World of Atziluth, two names are given. That is to say that in the creation of the Archetype of our world within the minds of its creators, before any part of it was called forth from the pleroma, or the perfectly filled and equilibrated space, that which is usually called its Sixth Sephira was determined.

If there is one Sephira that can be said to be more important than any other it is this, the sixth; because it is the central point of every complete entity, on whatever plane of existence it may live. In all beings that have developed self-consciousness; that I am I, knowledge, is a function of Tiphareth. What the Creative Elohim had next to work out, and decide in their minds, was the steps to be put into action to create the archetype of the Tiphareth God. They had already decided that Consciousness must be, and had decided that its first requisites were substance and energy, which by their reactions under direction should generate consciousness itself.

To generate consciousness two necessities had to be met. There must be something that is conscious, and there must also be something of which to be conscious, if it be only of self. But both classes are things, and all things consist of three elements, with a fourth that acts as the vehicle of the other three. We have two elements decided upon, the third

which is the combination of these two must be provided; and the Law of the four must then be set up.

At this point the student will say that by the premises, both Jah, and Jehovah Elohim, must be of the third element, since each is composed of Will, or Fire; and of Water appropriated by Will; producing two things, Energy, and substance. To this we must reply in the affirmative, but recall that the quantity of Water in the Energy is imperceptibly small, so small that it apparently has no effect upon it; and the Will is so laxly attached to the water, that it also has apparently no effect upon it. Exclusive of the fact that the fire of Energy, and the Water of substance, have a certain infinitesimal control placed by each upon the other their natures are not changed. One is the utmost possible of Energy, and the other is the utmost possible of Substance. There is not sufficient of the controlling power in either to make the other manifest, even to extremely highly developed consciousness, such as that of the Creative Elohim themselves. Even to the greater part of the Demiurgic Group they are not manifested things. Practically both Jah and Jehovah Elohim are pure Fire and pure Water; although each is already most faintly tinged with airiness. This tinge is just sufficient to permit of the one reaching, contacting, and affecting the other; and the latter to receive and respond to the former, whenever they shall be projected together. The third Element Air is the collective result of the combination after such projection; pure airiness connotes an approach to equality in the amount of energy and of substance that are projected. Cool Air would indicate a preponderance of Water; and hot Air, a preponderance of Fire. To create perfect Air, or consciousness, neither must dominate; they must be united in perfect equivalence.

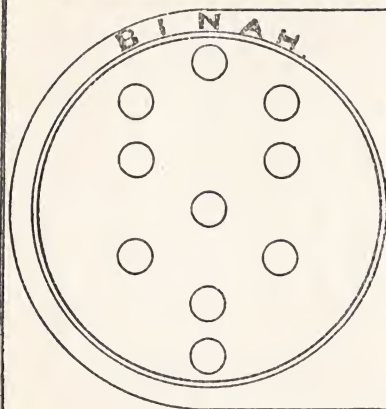
To do this, the decision is, The Jah and the Jehovah Elohim shall unite under the control of a certain spiritual force symbolized by V, and bring into existence IHV, the Law of Aerial existence; but this must in due time be itself balanced, or equilibrated, or neutralized by another equivalent of the force controlled by H, as the vehicle for the whole combination. Thus was the decision made to set up the IHVH, as the Law of the Elements; and therefore of the Law of the "Child of the Elements", even primitive man; until he shall have risen above it, and come under the Law of the Jeheshuah, or IHShVH; the archetype of which is called Eloha va. Daath, An Eloha through Knowledge. Hence the two decisions, are the two names. One for the present; and one for the distant future.

#### GENERATION OF ARCHETYPAL AIR.

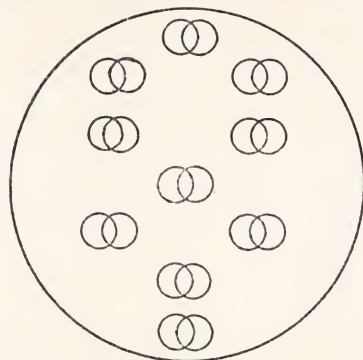
In chapter iii. we called the World of Briah, the World of Begettal; and stated that Chokmah and Binah, are also entitled Abba, Father; and Ama, or Aima, Mother principle (The Virgin; or Mother potential, respectively). Every Chokmah and every Binah, throughout the Universe, in what ever world, or sub-plane of being, have these relationships; and their natural function is begettal. The primal energy of the subplane (or what not), unites with its corresponding virginal substance, and thereby causes it to become the potential mother of the primal Air, or the Son power. AMA (ama), receives the I, of IH (yah), and becomes AIMA (aheemah). AIMA, is the symbol employed by John, the Revelator, to describe the birth of the Christos, and is called by him the "Woman clothed with the Sun," who was about to give birth to a manchild. This is a beautiful and correct use of the symbol; but its christian interpretation is ridiculous, in any of its phases.



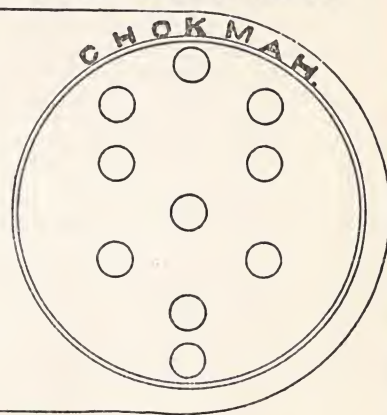
THE MOTHER.



THE MAN-CHILD.



THE FATHER



THE BEGETTAL OF THE ETH OF THE GREAT CENTRAL SUN, OR THE EDENIC ADAM, MALE AND FEMALE.

Binah is the Mother, and Chokmah is the Father, of Tiphareth, the Air; so Tiphareth is the Manchild, or the primal Air. Its Law; or the symbolic letters which express the forces which control Air; are IHV. If I, and H, together symbolize the spiritual Law, IHV symbolize the soul Law, in its involitional condition; the relation of Spirit (Atma), to Soul being identical with the relation of Elemental Fire and Water in perfectly balanced union, to the Elemental Air of the entity to which they all three belong. The Son, perfect Elemental Air, is begotten, and gestated, in the World of Briah; is born there, and grows into a perfect prototype, ready to manifest in the world of Yetzirah, as its organizer, builder, and King.

In the Adam Qadmon all this is archetypally existent in the minds of the Creative Elohim, who are in the early stages of formulating the fundamental Laws which shall govern the coming cosmos. In Adam Qadmon IHV is the law of the archetype of a creation that has reached the stage of formulating an archetype of the World of Yetzirah; but it is not yet complete, it is but the Law of soul essence; the Law of its vehicular principle, the element earth, is as yet unexpressed.

The I and the H forces are mutually balanced; but the V force has as yet no counterpart, it has no vehicle to guide, or hold that subtle, ambient, principle. To rule this vehicle the Creative Elohim selected the same spiritual power, as it employed to control water, namely the forces symbolized by H; thus completing the formula IHVH, as the archetype Jehovah, the Law which was to control creation until superseded, which occurs as individual evolved souls raise themselves to the estate corresponding to an evolved Eloha Va. Daath, and come under the Law of Jeheshuah, IHShVH.

When the archetype IHV was born in the minds of the

Creative Elohim, the production of its vehicle the H, was not necessarily taken up there and then in full detail; nor is the method described until the "Birth of Eve" story occurs; which allegorizes the process of polarization of the IHV—controlled Air, in the splitting of Adam into a right and left half. (The "rib" translation is absurd, the word so rendered means, the side of anything; a mountain, a man, a house, each leaf of folding doors.) Nevertheless, it was decided that it should be done in accord with the universal principle, that, no form of force can operate without an appropriate vehicle, through which it can reach that upon which it is desired to act. Therefore the full name IHVH, should be where it is shewn, in the Tiphareth of the Adam Qadmon, the centre of Adam Qadmon consciousness.

But although it is an H-controlled force that was selected for the vehicle of Air; it is far from being identical with the H-controlled force that serves the purpose for Chokmic Fire. The force here symbolized is to serve as the carrier for the forces of the World of Yetzirah, not those of Briah. There is a world of difference between them, in the literal sense of the words: they are the two waters of Genesis, one of which is above the firmament (V), and the other is below it; out of which latter came the dryness (translated "dry land", by King James' Hebraists). The "dryness" was the archetype of the physical plane of the Adam Auliah, and therefore the final H is a force controlling Elemental Earth, as the final vehicular principle of nature. In strict symbolism the final Heh is written with a daghesh point within it, to distinguish it from the other: thus ה refers to water, as it were; and ך refers to earth.\*

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\* Although the letters I, H, and V, and H (final) do not symbolize the four elements, it has become customary in discussing the Tetragram-



In the diagram of the Adam Qadmon, The Letters of the Name are shewn placed in their proper positions. It will be seen that by drawing lines from the Vau, to each of the others, a Y is formed; this is an important Qabalistic symbol, of very general application.

If the diagram be supposed to represent the Adam Auilah, instead of the Adam Qadmon; it will be seen that no portion of the name is contained in Adam Qadmon. The Yod and the Heh of the Father-Mother are of the world of Briah; the Vau of the Son is the heart of the World of Yetzirah; and The Heh of the Daughter, is that of the World of Assiah.

The formula Jehovah has no place whatever in the Adam Qadmon, except as an archetype of a law, which needs no archetype. The Sephiroth of the Adam Qadmon are but a series of decisions existing only in the minds of the creators by virtue of their will; and, imagination perhaps, but this is doubtful. The officers of the Demiurgic host are all Elohim Va. Daath, and very advanced ones; for every private in the ranks has passed the point at which the man becomes the christ, by at least several steps. The work is done by the direction, and strict supervision of beings who long ages before had entirely mastered the IHVH Law, and in whom it had become instinctive as it were; it worked automatically, not needing thought, and possibly not even imagination, for its provisions to be carried out, "per nutum" (at a nod of the head), as it is said. For ages these great souls had been living under the JHShVH Law, and had carried their at oneness with it to stages entirely

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maton to use them as if they did. In the JHShVH the same remark refers to the "four," but not to the Shin. Shin does actually symbolize Fire in all its aspects, from the Fire of the Spirit, to terrestrial volcanic heat. This leads to confusion, which we have tried to avoid in this chapter.

incomprehensible to us. Yet, in as much as they were appointed to the task of the Creation, there must have been points in cosmic creation with which they were unacquainted; otherwise they would not be found in this particular class of learners, as well as commanders and instructors.

Here we reach a point beyond which we can hardly push our speculations in a reasonable way for lack of knowledge of detail of that which lies between our own position and that attained by these great souls. In truth we have already begun to reason on general principles, and it is well to cease lest we fall into grievous error.

This point is brought out by the symbolism of the uppermost point of the Yod. It is said in Qabalism that the Kether is symbolized by the uppermost jot of the Letter Yod with which the IHVH commences. The Yod itself, is said to symbolize Chokmah, and the only way in which the Jehovah Law reaches Kether in Tiphareth consciousness is through its tip.

This is all right for him who has not yet begun the process of christification; but for him who has made a little progress in that process the case is different already. Let us consider therefore the Jeheshuah Law.

The Holy Letter Shin, , which has three Yods, each of which is connected with a horizontal base, is said to be the symbol of the Divine Spirit, or Triad, present in all things; and also above all things. This triad is present in (or better, is), every Kether in a man's body, soul, and spirit; but the Kether above him is his Higher-self, whose voice is the conscience, and who never makes it heard except in the form of "a negative command", such as "Don't". Christ and Messiah have precisely the same meaning, namely "anointed"; it is very simple, to be a christ one has but to be anointed. The nature of this an-

ointing, and the conditions under which it becomes possible, are the things one needs to know.

Mere man, the unanointed is, so far as he knows, an elemental being, consisting in all his parts of the four elements, in all kinds of proportions. One has too much fire, and is over energetic; another has too much water, and is too imaginative, unpractical through dreaminess; a third is too airy which he demonstrates in a cunning, and scheming, directed toward acquisition, toward a desire for display, or toward the satisfaction of the senses; a fourth is too earthy, which is generally shewn by laziness. Fire and Water balance each other; and so do Air and Earth. Each of these pairs is composed of exact opposites, and when any of these four dominates its opposite the man is unbalanced. In this condition the stress of the over strong constituent of his soul is so vehement in its expression, that the gentle upward, but persistent, spiritual urge cannot make itself felt, and induce spirituality into his acts.

Again if one of the pairs be strong enough to overbear the other, instead of if one element alone being either much too strong, or much too weak; the urge of the spirit within cannot make itself felt; and consequently the habit of acting from spiritual impulses is extremely difficult to establish.

The dominant habits of no man are dominant all the time however; sometimes, especially in church; and more particularly at, and just after the sacrament of the Lord's Supper; also at odd moments of leisure, when his thoughts have been called to the contemplation of some pleasant topic, and he is reflecting passively on it; he falls for a few moments into a condition of temporary balance, just because his habitual state of mind is in abeyance, owing to the passivity of his state. Or it may be just the opposite;



for a lazy, and phlegmatic individual, would need stirring up by the fiery words of a revivalist; or some other strong emotion of an uplifting nature, to shake him out of his sloth of mind, and raise him to the contemplation of spiritual matters.

Moments of this kind are, as it were, being watched for by the spirit within; that is be it understood, by the Kethers, and sub-Kethers, of the whole body and soul. And when they occur their incessant subconscious upward urge is able to make itself felt as a sweet influence due to the temporary harmony that exists between the four elements. For the moment there is no war of the elements going on within him, which makes him feel good; such happiness as an unbalanced soul can have, other than that of pleasing his dominant trait, comes over him. For those few moments the man is feeling that which will bring him in time to the anointing. At those instants the Shin of his inward Spirit, usually suppressed beneath his IHVH, is able to rise, and insinuate itself in the midst of the four letters, and take its place as a leader of them, for the simple reason that they are equilibrated, and the gentle urge can sway the mind to the contemplation of what is of a more exalted nature than the subjects of his customary thoughts. The semi-savage, and the majority of the people of so-called civilized countries are; as viewed from the spiritual viewpoint; only in the condition of being half-civilized; in them therefore these moments are few, and far apart. Such an individual as this needs church influence, and the duty of going to a place of religious exercise, imposed by public opinion, is perhaps the very best thing for him. What the church is, what it teaches, and even practices, is a small matter; so long as it appeals to him as righteous, and he feels the urge to go. The regular set occasions for public

worship are assisted by habitual private family, or personal prayer; and by special religious festivals: and slowly, terribly slowly, the intervals between his moments of uplift decrease in length; and he gradually extends the periods of his meditation from moments to seconds; from seconds to minutes; and if such a being can but hold his mind upon the higher for five minutes every now and then, during those five minutes the Holy Letter may for a few moments be steadily enough poised to receive a ray of Spirit Light from the Shin without; from his Higher-self. He has at last touched the upper jot of the Yod, and feels that touch. The man sees the Lord, and knows all about it; he is saved, and is in danger of becoming insane; and often he is for moment quite insane, unfortunately it often lasts much too long; owing to the utter ignorance of the ordinary pastors, and priests, of the truths of the spirit; and of the hypnotic force of the faithful.

What has really taken place is that the Spirit forces within, and the Kether of the man above have at last faintly cracked the ice, and a faint degree of the lower moisture of Tiphareth selfconsciousness has penetrated the crack and felt the sunlight, from Kether, for the first time. From this time onward the crack will slowly become definite, and at last permanent; and the air in solution in the water of his soul can rise into, and commingle with, that of the atmosphere of the Spirit. The soul of the man can now rise and commune with that of his Higher-self; and be led by it to the place where The Tiphareth consciousness can blend with that of his Kether, and the anointing process has commenced; the man has begun the process of passing from under the Jehovah Law, to subjection to that of Jeheshuah. The IHVH of the Adam Qadmon, is being

transmuted into Eloha Va. Daath, and the man has become a neophyte Christ.

### MALKUTH OF ADAM QADMON.

We have now discussed the four principal Sephiroth of the Adam Qadmon; of the Archetypal World of the Adam Auilah; and of many of their correspondences in other entities. The remaining six will not need very many words of explanation. Before returning to the First Reflected Triad, let us examine the Malkuth of Adam Qadmon: the final Heh, of the Tetragrammaton; and also the side which was taken from Adam, in Yetzirah, or the Park in Eden.

For a full explanation of the Adam-Eve allegory we must refer our readers to our Qabalistic Exegesis of the Creation Story, the M. S. of which is ready for publication.

Eve is represented in the Tetragrammaton by the final Heh. As her counterpart Adam remained the King of the involving soul principle, while she became the Queen of that same principle after it had descended into Assiah; perpetuating the work of her spouse on the Higher World, as he passed his prepared substances downward on their journey to receive their drill in nature-spirit life previous to entering the mineral plane, the Malkuth of the Malkuth of the World of Assiah. Chaveh\* therefore was, is, and yet is no longer the Tiphareth of the Tiphareth of Assiah; as Adam was, is, and yet is no longer the Tiphareth of the World of Yetzirah. She led the downward course of descending soul-substance; and, forced by Adonai ha-Aretz, the Atziluthic Lord of the Earth, is now leading it back to the level where she was born (?), before long to begin the christification of the masses of humanity in real

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\* The correct pronunciation of Eve — ChVH.



earnest: for they are rapidly approaching that stage.

As will easily be perceived, there are several ideas concealed in the above paragraph. It is a little Qabalism in itself, being apparently full of ambiguity. If Adam and Eve are to be considered permanent entities one meaning is correct; but if they are regarded as functional entities in a continual state of change, another is imperative. But both are correct so far as words go; the evident ambiguity must disappear.

If we take them as permanent entities they represent the heads of two distinct tidal waves running into an estuary, and up a river. The Adam wave consists of the first fruits of Yetziratic development in involution; that is to say, that when soul substance, which first descended from Briah, had completed its course of development in governing and controlling form, it was ready to enter the world of Assiah. Under natural circumstances this substance, which first was Adam, and by being Adam learned the whole of the Law governing Yetziratic involution, would be the first actual substances ready to make the head of a second tidal wave invading the world of Assiah, which as yet only existed in Type, in the Malkuth of Yetzirah; but which by this outpouring would constitute Assiah so far as its vitalizing principles are concerned; to be immediately organized into its Kether-Chokmah-Binah; and then into its Tiphareth, with its five subsidiary members,—the other five Sephiroth of the soul of the Earth. The head of this wave was Eve, just as the head of the former was Adam. But these two heads are composed of practically the same material, that which entered Yetzirah first would naturally be perfected first. In this sense Eve is but a more advanced stage of Adam. Adam became Eve, and she will be the head of the upward climbing wave of evolving soul, until she reaches

Tiphareth; where she will have become Elohim Va-Daath, (not Eloha Va-Daath), because among other changes Eve will have become individualized, she will have become the Mother of the first living ones.

But if Adam and Eve are regarded as personifications of functions; they will be eternally passing through their persons fresh substance, just as the tide itself rushes onward in rear of its bore. In one case we deal with the head of the tide only; and in the other with the whole of it.

The next point in which there may be an ambiguity, is in the confusion which sometimes occurs between the two terms Adonai, and Adonai ha-Aretz.

Adonai, is the Hebrew word ADNI, meaning My Lord, My Master; or an abbreviation of ADNIM, (adonim) Lords, Masters. It was adopted in Qabalism for some inexplicable reason, as the title of the Malkuth of the Adam Qadmon; wherefore it is the name by which the archetypal vehicular principle is now known. However, in a certain archaic language, known to the Chaldean Adepts, and transmitted by them to us through their regular channel, we come across the form IAD with great frequency, with several inflections which are probably cases, or even inflections of a corresponding verb.

IAD, is traditionally translated "the God"; "God".

MAD, is repeatedly rendered "your God": once "of God".

IAIDON, is given as "the all-powerful."

IAIDA, repeatedly, "the Highest".

IOIAD, "Him that liveth for ever".

I AD, in one place "the Lord".

OIAD, once, "of God".

It should however be remembered that the modern copies of these Mss. are peculiarly liable to error through re-

peated penslips, during the past two thousand years, during which the copies have frequently been made by students too young to make them as reliable as we should desire.

In looking over this list one is led to question whether Adonai, is not a blind veiling this name. IAIDON, if pronounced with the second I transposed to the last place, Yadoni, is almost identical with Adoni.

Adonai Ha-Aretz, ADNI HARTz, Lord, or Master, of Earth, (the Element), or perhaps legitimately, though often customarily, Lord of the Earth; is by no means identical with Adonai, the Malkuthic archetypal decision of the Creative Elohim, which was never projected into objectivity. This is a female potency, well known to advanced Hermetists; capable of being interviewed by comparatively junior students.

Considerable confusion has crept into this name in the written Qabalah. We have Adoni, My Lord; Adoni ha. Aretz, Lord of the Earth, or of the element earth; and Adoni Melek, Adonai the King. This is not a matter of much importance, but owing to the confusion no dogmatism upon the subject is possible.

### AL AND ALH.

The fourth and fifth Sephiroth are a reciprocal pair; and in the Adam Qadmon are AL, (El), and ALH, (Eloh), respectively. The former means Might; and the latter is its natural feminine. They therefore signify decisions concerning masculine and feminine might. But they are apparently reversed to the eye of the beginner in Qabalistic study.

He learns that Chesed signifies mercy, compassion, fraternal love, altruism; or kindness in general: and that



Geburah connotes strength, justice, strict righteousness, and demand for truth. Chesed is the Buddhi of the Orient; and Geburah is the Higher Manas. In the ordinary mind the traits of the former in each comparison appear more feminine, and those of the latter more masculine; therefore he asks, Why should Chesed be called by a masculine name, and Geburah by a feminine one?

The answer is that a feminine power is more harmoniously handled by a masculine ruler; and vice versa. That is what is symbolized by this point; the principle is continually being met with throughout the symbolism. In the IHVH symbolism it has already been seen. All younger students think that the I signifies fire, the first H water, the V air, and the last H earth: later however they find that such is not the case at all, but that they are symbols of special forces which modify the attributes of the respective elements. Hence the expression often used herein "the Yod-controlled force", and so on. I, and V, symbolize two feminine powers, and Heh symbolizes a masculine one.

Chesed symbolizes in the body the left hand, the receiver; Geburah symbolizes the right; the giver of a present, or of a blow.

Elohim Gibor,\* carries the force of manly, strong, heroic. It refers to an evolved man who has attained to somewhat advanced christliness; but which is of too masculine a nature. He is necessarily destined to a training which will develop his Chesed nature; which when accomplished entitles him to another name which has a correspondence, but which is never mentioned in connection with this topic.

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\* Elohim Gibor is a second name for the Geburah of Adam Qadmon.

## THE SECOND REFLECTED TRIAD.

(JEHOVAH TzABAOTh, and ELOHIM TzABAOTh.)

The decisions of the Creative Elohim concerning the two reciprocal Sephiroth of the Kama-manas are merely stated as above. No students seem to have satisfied themselves concerning their signification; but the task does not seem to be hopeless.

In the first place they are translated the Lord of Armies, or of Hosts, and the God of Armies, or of Hosts; and are quite in line with the general character of the Lord, as depicted for public consumption, in the greater part of the Old Testament. Hermetists who are instructed of course reject every meaning that is incompatible with a good, kind, and just God. But there is no necessity for using the words armies, or hosts; wars, is just as good. So we may translate the words "Law of Wars", or of Warfares if we choose; and "Elohim of Wars", or Warfares.

There is no getting away from the fact that war exists; and that it is permitted by the Law, or it would not exist. We will even say that war is caused by the Law, because men generate mistaken ideas, and foolish currents of hatred, and nothing but the outworking of these mistakes, and foolish currents of will, can teach man his errors, and persuade him to rectify his thoughts and feelings toward his brothers. Men prepare wars by their desires for wealth, and power; and by mutual jealousies and ill-feelings between nations, which are actually cultivated in some countries, for business purposes; and nourished under the name of patriotism. So long as men scruple not to insult each others nationality, to injure the interests of the other in order to benefit their own, and do all the little mean tricks they feel like doing to foreign persons, they are actually preparing future warfare.

Contempt, spite, ill-will, revenge, insolence, disdain, boastfulness, national egotism, all lend their aid in making peoples hate one another; and ready to fly at one another's throat the moment their material interests seem to clash. These traits depend almost entirely upon selfishness and pride in one or another of their aspects; they are functions of the Kama-manas of the Orient; or of the Qabalistic Netzach, and Hod. Netzach function is desire for acquisitions; and Hod function is desire for display: briefly selfishness and pride. All souls have to pass through this stage in their earlier incarnations, because it is only by victory over these desires that sufficient intelligence is awakened to enable the soul to participate in civilized community life. It is only desire that urges a man or woman to overcome the natural laziness of Malkuth. The first desires that operate laziness are those which we call animal appetites; whose function is the care of the animal body, and of the species, in which it manifests as instinct, which remains subconscious until the soul has begun to incarnate in the higher vertebrates, and birds; which are the earliest creatures to have any consciousness of self, and self-interest. The Yesodic sub-Sephiroth take care of this portion of mentality, which begins quite low down in the vegetable kingdom. Yesod requires ages upon ages to develop its powers, and the soul spends millions upon millions of years in the vegetable and animal worlds for this purpose.

Among the higher animals fighting begins, chiefly for food, and also in some species in mating. In the lowest humans individual fighting in personal and family quarrels is met with; and in tribal life wars, chiefly for tribal self-preservation, make their appearance. These are intensified on this earth into unjustifiable wars for world-conquest;



with religious and feudal warfare as an aside, as it were.

As warfare developes, it has to be studied; its weapons have to be prepared; drill in their use becomes a necessity; the impedimenta of an army calls for great thought and foresight; and the actual fighting calls for a strict obedience to orders. Some of these things can be learned in other ways than fighting; but fighting becomes a necessity by reason of the low development of mentality among primitive peoples, whose only incentives to thought and action are the Yesodic demands of the senses, and the Kama-manasic desires for wealth and power, and for display. Being a necessity, it has to be regulated in such a way as to oblige the peoples to learn its evils, to desire to mitigate them as much as possible, and finally to abolish them altogether.

All these requirements develop Netzach and Hod sub-Sepirot through the amount of thinking they enforce upon individuals for self-preservation; and also on account of jealousy, envy, covetousness, and ambition which spring from seeing other people in what are imagined to be happier positions than their own. Out of this Kama-manasic life, the Higher Intellect, Geburah unfolds; in the endeavor to find remedies for the slaughter, waste, and suffering, that war entails, the art of politics, or kingcraft developes; and out of this comes that superior form of politics called statesmanship; but the world contains but very few of this standing. The true statesman must have developed something more than Geburah, which ends with logic; he must at least have made much progress toward altruism, and be capable of being led by the reasoning of the heart, as well as by that of the head. He must be a philanthropist and a politician combined; not a Machiavelli, whose doctrines shew an extreme lack of Chesed.

We can now see a rational reason for calling the Netzach and Hod determinations of the Creative Elohim, "The Law of Warfares", and "The Elohim of Warfares", respectively. Netzach powers are those which deal with "Victory" over selfishness; and those of Hod with victory over pride. They are concerned with the greatest spiritual warfare known to ordinary civilization. But what are they?

The Law of Warfares manifests itself in those natural, criminal, civil, and international laws, which exist to regulate the quarrels which passion greed, and pride excite among animals, men, and nations. The Law of Warfares further is those decisions which bring about laws which regulate commercial competition; codes of rules called professional, and social etiquette; and all others that exist for the purpose of moderating the effects of human laziness, lust, ambition, and envy, so that they shall not become offensive, or injurious to others; and which finally remove competitive instincts, ambitious, and envious desires from the category "virtuous" and transfer them to the vicious list of traits, by a process of transmutation. While the Elohim of Warfares, are those influences, decarnate or carnate, which devote their powers to the mitigation of enmities, to the palliation of hostilities, and finally to the abolition of strife in its entirety; and who guided by righteousness, may even direct their military abilities toward the same object.

Inasmuch as conflict, extending from personal antagonism to world wars, is a necessity to enforce animals from their laziness; men from inertia, and undue use of the appetites in the first place; and then for the development of the Kama-manasic Sephiroth, to be followed by their transmutation into an all embracing selfishness void even

of selfish personal desires, and an all embracing reasonable humility; it follows that strife must of necessity be regulated by Law, and by administrators of that Law. This being known to the creative Elohim as an essential of Asiatic life, both in its involutinal and evolutionary course, their determinations with regard to that control are very properly named Elohim Tzabaoth, and Jehovah Tzabaoth.

The import is that They decided upon the principle of Law of Warfares, and upon the administration of that principle among the nature spirits, and also among animals and men, by sufficiently advanced Elohim. The fact that men have utterly misunderstood this import has nothing to do with the case.

(SHADDAI, AND EL CHEE.)

These two words are usually given very close meanings; being practically synonymous.

ShDI, (Shaddai), to the Jews is an epithet of Jehovah, namely almighty, or omnipotent: and AL ChI, (El Chee), is simply, the Mighty Living One.

As these two Qabalistic technical terms are usually given names that are practically identical in meaning, one of them is wrongfully interpreted. Ambiguity is not tolerated in Qabalism, except for hiding the truth; and there is no reason why this should be the case here. The translation of AL CHI the MIGHTY LIVING ONE, would seem to be absolute; but it is not so in the case of Shaddai. Mighty Living One was once an excellent title for an initiate who had completely mastered his animal nature. But in our day, an initiate who had not done so, would be considered a long way from deserving the title "Mighty". In these days it belongs to one who has made very great



strides toward the mastery of both Netzach and Hod. El Chee therefore may be the evolution name of the decision that evolving soul after converting laziness into industriousness, in the victory over Malkuth, shall conquer all the appetites, and subject them to his reason, absolutely. But Shaddai is capable of other meanings, which correspond even in Hebrew to the elemental powers of Yesod, in their descent through the classes of nature spirits.

ShDI, (Shaddai). The Rabbins evidently took this word as a derivative of the verb ShDD, (Shawdad), which has the following meanings:—to be strong, powerful; to practice violence, to oppress, to destroy; in its plural ShDDI, it means robbers; and its passive participle ShDVD, means dead, destroyed.

To lay waste, to desolate, as a land, or cities.

This of course was all in line with the Rabbinical idea of Jehovah; but it is utterly unacceptable to the hermetist; as being unworthy of God, and on that account, not the idea intended.

We are convinced that this was their view of the etymology, because the double D though not shewn in the manuscript, has a daghesh point within it, to shew that this was the rabbinic view; which is worthless to us.

ShD (shad) is the Hebrew for the mamma, of both women and animals. Shadi means either mammæ; or my mamma, my udder, as the calf might say of his mother. In this stage "my udder" is the highest consciousness that stimulates the young to action, and pretty violent action it is. It is the source of life to the young; and even in children it is the main awakener of all the animal reflexes; and entirely so, in the reflexes of the alimentary canal. Of all stimuli in advanced animals the mamma is the great awakener of instinct; Yesod is the instinct. No more need be said.

## CHAPTER V.

### THE WORLD OF BRIAH.

The Meaning of Word Briah:—Primal Matter and Primal Force:—Substance, and Energy:—"Light Is":—The Tree of Life in Briah:—The Sephiroth of Briah:—Radiant Heat:—Rays and Vortices:—Temperature:—Unity in Duality:—Aptitudes and attributes:—Eyesight:—Dichotomy:—Yggdrasil:—Divine and Human Metaphysics:—The Adam of Eden:—

OVLM HBRIAH (Olahm Ha-Briah), the Chaldee meaning of this term is The World of Creation; which of course is the Qabalistic signification; although the Hebrews perpetuated the term "Olahm" through their rabbins, the hidden meaning degenerated into "mundus", and mundane affairs. Jewish Hebrew however seems to have entirely lost the Chaldean meaning of the word OVLM, for them it signifies duration, age, the eternal past and the eternal future; a period, as well as "for ever". While the word BRIAH (briah) seems to have no meaning for them other than the creation of some small thing in nature; such as an unheard of phenomenon, and generally an absurdity. It comes from the verb BRA (bawraw) to cut out, carve: to create, produce; *to beget*, or *bring forth*; to feed, grow fat; to fashion. Cabalistically, to beget, or to give birth to, is the most appropriate signification. We consider that if the term were rendered "The World of Begettal", we should have a closer approach to the ancient thought that underlaid it, than in "The World of Creation", which is too extensive, and at the same time inadequate. The World of Begettal is but the second stage in a work of



creation, of which the Adam Qadmon is the first; the Yetziratic stage is the third, and the Assiatic the fourth, and completing one.

The work of producing the World of Briah, was the calling forth of the Chokmah and the Binah of the Adam Auilah, from the pleroma, the vacuity that we imagine space to be, but which is the perfect essence of matter in a state absolute equilibrium, from which none of the attributes which are recognized as those of matter have been extracted.

The Sephiroth are usually called emanations from deity; but as we shall see that term like "creation" is not a good one for the purpose. That which emanates from deity is "Will" directed by intelligence; it is projected with intensity, and intention, by selfconscious souls into the pleroma, and the pleroma responds, exactly in accord with the intention, and the intensity, because it must. There exist but two things in nature; force, and matter; Will is primal force, and the pleroma is primal matter.

Will is capable of limitless intensity; the pleroma is capable of limitless receptivity to will; and when the former is projected into the latter with intelligence and the creative imagination, the result is in accordance with the perfection of the latter two, and the intensity given to the former one.

We draw a difference between matter, and substance; and between force, and energy. Matter is the unmanifested pleroma; substance is such portions of it as have become manifested; force is will, in the form in which it exists in an unprojected archetype; energy is that force which having been projected into the pleroma, has taken up a vehicle for itself from it, in accord with the imagination, and intelligence of the projector.



Creative Imagination, and Intelligence (in the strictest sense), are but two out of the three functions of the Buddhi-Manas, the third is brotherly kindliness. Without intelligence and brotherly kindliness, the Imagination is not creative; only when Chesed and Geburah are balanced does the Yesod power in Tiphareth command the attention of the pleroma. None but one fairly well developed in the wise-kindliness, which is christos power, can perform this creative work even in its minor forms.

It has been said that nature consists of matter, force, and consciousness; as its supreme Three in One. This statement is only true in the most abstract sense; but if we say "primal energy, primal substance, and primal conscious" we are objectively correct as to manifested being on its highest plane. This is prototypal Christ-consciousness, which in Yetziratic Christ-consciousness is Tiphareth, Geburah, and Chesed, united and balanced to perfection; and is possessed by every member of a Demiurgic Group; for to such souls alone could the work of creating a planet be entrusted by the Great White Lodge: because in none others is the creative imaginative faculty established as a practical working function. It is the highest of the Yesodic functions, and is not obedient to human will until Chesed is unfolded and balanced.

We can now form a picture of the work of planet making at the moment when it is just about to begin. We have a body of Christs, whose will is the force, and an adequate area of the pleroma is the field of action. The area having been selected has by that selection been tinged with that will, and has become the essence of substance; the projection of will into just sufficient of it to give it a vehicle creates the essence of energy; energy and substance now being existent as essences are ready to manifest on

the creative fiat "IHI AUR" (yehee or), Light is; or some other formula that the chief of the group may direct.

In the case of our planet the above formula is said to have been used, so we may just as well study it, and what happened, as any other that might be suggested.

The area selected for our world was in the perfect darkness of interplanetary space; although doubtless the Sun was shining just as brightly a hundred million years ago as it does to-day. Its rays were penetrating the area and if there had been any ponderable material within it, (the Moon perhaps, for we are told by some that she was our Mother), a cloud of interstellar dust, or the tail of a comet, those objects would have shined out as brightly as their ponderability caught, and reflected the rays. Under these circumstances the breath of the Elohim was "moving" over the face of the waters. That is the Energy; created by the will projected into sufficient perfect pleroma to form a vehicle for it; was not yet projected into the body of the pleroma itself.

The creators had decided in their minds that the first step should be the setting up of something symbolized by light. Light as we know it, is due to etherial vibrations whose rates of vibration are included in but one octave of vibration; the 49th. They knew that the world would have to shew the phenomena of color, and that the synthesis of all the colors would give white light. But this light was already present,\* and all that they would have had to do was to halt the cosmic dust as it flew through the space, and cause it to collect into a cloud, or a ball; and a miniature and rapidly growing star would have appeared; a "nova" would have come into existence.

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\* The sun was shining, the moon in accord with tradition was at the acme of evolving activity, and in one sense is said to have been the mother of our planet.

To perform this feat they would have to jump from the Adam Qadmon condition, to the state of Assiah; which is not in accord with the revealed wisdom, nor with the tradition which says, the "Elohim determined "Light is", and Light was. Although to our senses everything would have been just as black as before; what they called light existed and was to them distinguishable from the darkness. Because they inspected the light and found it good; and they further called the light day, or heat; and the darkness they called night, or coolness. YOM the Hebrew for day, also means to be hot, or warm; and LILH, the Hebrew for night implies chilliness, in its etymology, to which Gesenius calls special attention.

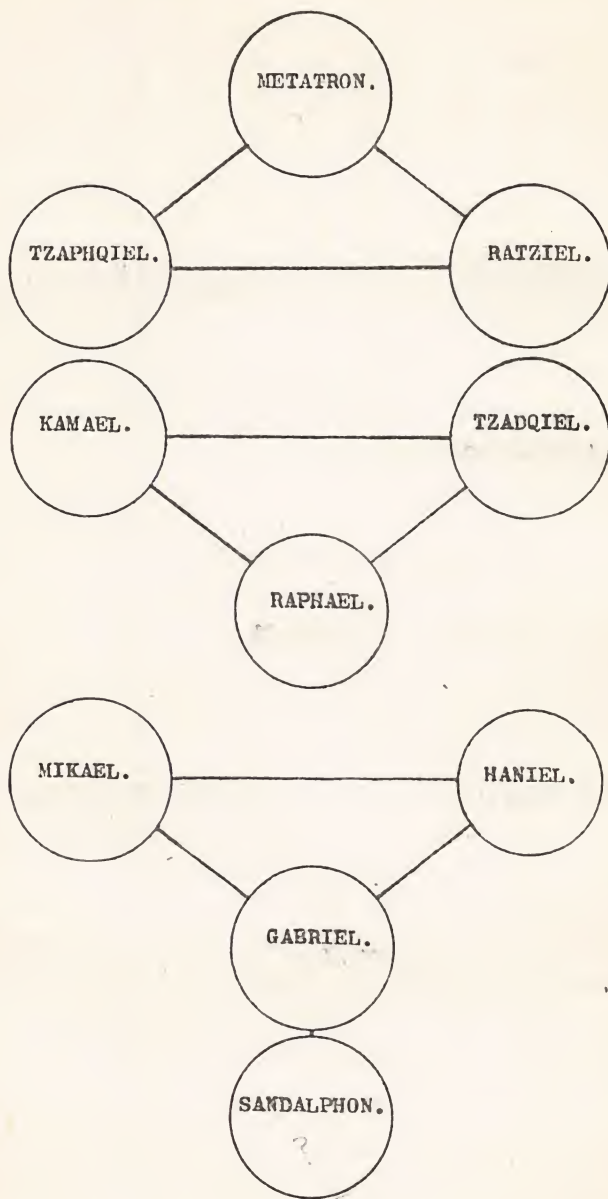
Heat, like light depends upon ethereal vibrations extending over several octaves downward from the 49th. The bible period was unacquainted with all the rates of ethereal vibration, that science has discovered; or the authors might have used some other simile; especially electricity and magnetism, which would have been just as good as light and heat.

But neither light and heat, nor electricity or magnetism, as we know them could have been manifested on the words "Yehee or"; for the simple reason that these forces are of the physical plane, and there was at that time nothing but the most hyper of hyper-ethereal substance in existence. What was this energy and substance then? It was their prototypes. But it was not their prototypes only; it was the prototypes of every form of energy and substance in all the coming creation, existing in their common Father and Mother, before they were married, as it were.

The energies of the Chokmah of the Heavenly Man, are to all the energies known to science, as the energies present in a pollen grain are to the strength, elasticity, color-



## THE ARCHANGELIC FORCES ON THE TREE IN BRIAH.



tion, and vitality of a tree,—at the moment of its contact with a stigma of the tree. And the substances of the Binah, are to those of the world; as the substances of the ovule, before the contents of the pollen cell entered it, are to the Tree into which that ovule grows, after having matured into a seed.

This is the full meaning of the terms ABA (father) and AMA (mother) used as titles of Chokmah and Binah respectively; and of AIMA (pregnant mother), which corresponds to the seed during its gestation within the fruit of the tree. These are the Yod, and the Heh, of the Tetragrammaton: and the AIMA is the Woman Clothed with the Sun, crowned with twelve stars, and with the Moon beneath her feet; and ready to bring forth a man-child; for she then represents the fundamental Law of the Creative Elohim.

The Jehovah Elohim, is the fundamental Law in its archetype; Aima is it in prototype. AMA is the Eternal Virgin, and AIMA is the Virgin Mother, from her womb comes forth I. H. (VH), the prototype of the Law of the Man. The I from the Husband, and the H from the Mother, generate the V of the IHV, the androgyne Son, the prototypal Christos; in whose V the (final) H was concealed, until the World of Yetzirah was completely organized whereupon He the V gave birth to the H by polarization, and Brother-Sister replaced Son; and the Law of The Man was complete.

#### THE TREE OF LIFE IN THE WORLD OF BRIAH BORN.

In the adjoining diagram of the Tree of Life we give the Chaldee names of the ten archangelic powers, in their proper positions.

It will be noted that there are no cases of double names here. The reason for this is that in the upward road of evolution, there is in Briah no such position as that of the Tiphareth of the World of Yetzirah, in which the man begins to become the Christos, and passes from under the Law of the Tetragrammaton to come under that of Jeheshuah. There is a recondite reason for this which will be explained later.

It will be further noted that every name except those of Kether and Malkuth terminate in Chaldee in AL, a divine name, referred to Chesed in The Adam Qadmon, and whose meaning is mightiness. Further it should be noted that we do not say that these are the Archangels, but that they are the archangelic forces. They are extended in both of the two Sephiroth of the Adam Auilah, which constitute the World of Briah. The feminine prototypes of substance in Binah, and the masculine ones of energy in Chokmah; thus each of the ten potencies is polarized, the negative poles being in Binah, while the positive are in Chokmah.\*

When it is requisite for any purpose to call forth any particular archangelic force; either from one Sephira alone, or a combination of the forces from several; and if it be deemed desirable to give it a symbolic form, it is an archangel, and remains such until its service is completed; whereupon it returns to its original source, or sources, but having made a step of involutinal progress, it passes back to a slightly lower level of spirituality than that which it left.

The etymology, and the literal meanings, of these names is now in a very unsatisfactory condition, many of the roots, employed have ceased to be traceable. In the case of three of the names that are preserved in the Hebrew

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\* Vide the diagram of the Man-Child p. 54.



Scriptures, the termination AL is translated "God"; which is incorrect, for we know that the idea of Might, Mightiness, or a close synonym, is what the termination AL affords to the root which precedes it, in the Chaldee system of Letter Symbolism.

We refrain entirely from even a guess at Metatron, and Sandalphon; having no clues except the hermetic principle of; "As above so below; and as below so above", but only by correspondence. Of the others we can get a hint at least from the spelling, which corresponds fairly well with inferences from the law of correspondence. Thus.

Ratziel, will give the idea "Swift Mightiness". Chokmah. Tzaphqiel, may be the "Mightiness of the Inundation". Binah.

Tzadqiel, is certainly the "Mightiness of Rectitude." Chesed.

Kamael, appears to be a hopeless one. Geburah.

Raphael, may easily be the "Mightiness of the Mitigating Power." The Hebrew meaning is said to be "Whom God Heals." Tiphareth.

Haniel, is a very hard one, but it might be "The Mightiness of the Me" idea.

Mikael, may be "Who (is) like Might?" The Hebrews hold it to be "Who like God?" Considering that the last two are the prototypes of Netzach, and of Hod, our conjecture is not quite unreasonable.

Gabriel, might be "The Power of Mightiness", especially as it is the prototype of the "foundation", Yesod. In the ideas of the Jews it is "Man of God", but a better translation would have been "Men of God"; or even Mighty Men would be better still.

Whatever the most appropriate formulæ may be for these archangelic powers; and it is unquestionable that at the

proper moment the revelation will be made; the general principle of the polarization of the pairs of opposites; static as opposed to dynamic; stands as *the* fundamental principle of the World of Briah: as well as *a* fundamental principle of Hermetic Philosophy wherever found.

Let us therefore turn our attention to a more practical aspect of the question, to a study of the ultimate creations, of which the foregoing are the prototypes. It is not a matter of importance which of the various forms of energy we take as the basis of our study, for all that are known to us are but modifications of etherial vibration, and generally speaking obey the same laws. Let us adopt heat as our primary object of study.

### RADIANT HEAT.

Heat is an ethereal vibration of many different rates of vibration, the highest rates being in the same octave as those of light, the 49th., and the lowest appear to be some 4 or 5 octaves down; while all the forms of vibration that manifest light, as we know, it are within the compass of a single octave.

There are two kinds of heat, the first is what we call "radiant heat". It is regarded as consisting of rays which emanate from a central source and radiate therefrom in all directions. The rays have from time immemorial been regarded as spiral in form; which has always been considered common to all forms of radiant energy. The end of the ray at the source of the radiance is the negative end, and that at the head end is regarded as the positive; the form is a helix, or cork-screw twist: the only essential difference between the positive and the negative ends of the ray if looked at from the ends, would seem to be that the

stress in the heliacal line was a clockwise whirling at one end, and anticlockwise at the other. It seems probable that the former is the negative, and the anticlockwise is the positive end. That is to say that if one could see a ray of etherial radiant energy coming toward one, it would seem to be whirling in the opposite direction to the hands of a clock; but if going from one the whirl would be with the clock: so that if by any means the head end could be bent round to the tail end, it might be made to join on as it were, and make a circle instead of a straight line; which circle might go on heliacally whirling forever, or until something broke the circle, and a head once more flew off at a tangent straight toward an attracting object. The circular ray might be bent in all kinds of ways, but however bent it would nevertheless be a vortex. The heat of the Sun comes to earth through the millions of miles between us, without having the slightest heating effect on the medium which vibrates under its stress. The temperature of interplanetary space is at the "absolute zero" of temperature,  $273^{\circ}$  below  $0^{\circ}$  C., or  $459^{\circ}$  below  $0^{\circ}$  F.; and it remains at that absence of temperature eternally indifferent to all the heat rays that are continually passing through it. It is exactly the same with light. Interstellar space is not only at the zero of temperature; it is also at the zero of light.

The direction of the ray of heat is always from a warmer to a cooler body; no rays travel in the opposite direction, unless they be rays of coolness, which is quite possible, although we know of no means of detecting them; but if we did, they would assuredly only be rays of heat going backwards, twisting in the opposite direction. There is a slight difference here in the circumstances of heat and light. We can observe the phenomenon of refraction of



light, and mathematicians tell us that the angle of refraction of any substance is such that, the ray of light refracted, follows the line of least resistance between the source and the object illuminated. This would seem to indicate that the illumination of a body is due to a ray of darkness emanating from it, reaching out as a sucking whirl, to meet one of its opposite kind, of the other sex, and conduct it to its lair.

Hermetic Philosophy anticipates that natural science will one day discover this to be the solution of the phenomena of radiant force generally, but not necessarily absolutely; because in no case are gaps to be discovered in nature, overlapping phenomena between species, and genera are universal; and there would seem to be no reason why this should not be true in physics, as well as in other sciences. Hermetic science has always affirmed that heat and cold are identical in nature, being opposite poles of the same energy: and we know quite well that a similar condition is demonstrated in the phenomena of magnetism when induced by a coil.

Radiant heat is a typical energy and is only detectable in space on a surface turned toward a hot body; upon which it manifests another aspect of heat which we call temperature: and each aspect is readily converted into the other. When a ray of radiant heat falls upon a substance it is entirely, or in part absorbed by it, and the absorbed portion becomes measurable by a thermometer as temperature.

Temperature and heat are not the same thing exactly, because all substances absorb different specific quantities to manifest the same temperature. Temperature is an attribute of substance caused by its specific power to absorb heat, and permit of its dispersal through its mass; which

heat by an aptitude of its own enforces equality of dispersion throughout objects; and is in constant motion from warmer to cooler portions until that equalization is established. The heat of temperature therefore travels like radiant heat from the more positive portions to the more negative, but its motion is very slow, and extremely slow in bad conductors. As it travels it causes a metal for instance, to swell in amounts proportional to the temperatures of the different portions, and to at the same time to become softer; allowing the particles of its vehicle to move over one another more and more easily, until it becomes liquid, and finally gaseous; overcoming not only the cohesion of the mass in the liquid state, but also the negative gravity that lies back of unadulterated adhesion; and then it manifests that positive gravity which lies back of the phenomena of diffusion met with in weak solutions, and in gases.

In its action on gases temperature increases or decreases the volume of the gas under a very curious law. For every degree of temperature of rise or of fall, the bulk increases or decreases 0.00366 of the volume which it would occupy at the temperature of  $0^{\circ}$  C. That is to say that 273 cub. in. of gas would measure one cubic inch at  $-272^{\circ}$  C., and nothing at all at  $-273^{\circ}$ . Gaseosity depends entirely upon heat for its very existence, and so does liquidity. Outside of the influence of the temperature of the earth, or of any other warm solid in space the air cannot be gaseous; and its particles, if they exist, must be at enormous distances apart, on account of the rapid decrease of the density of the air as we ascend, added to decrease in bulk.

Heat is not temperature, but an exciter of temperature; an abater of negative gravity; and a loosener, or disseverer

of the units of physical substance, held together by adhesion, cohesion, or chemical affinity.

What the actual difference between temperature heat, and radiant heat is we do not pretend to know; but we do think that the explanation will be found in the conversion of radiant into vortical, and vortical back into radiant vibrations. Thus a ray passing from a hot body to a cooler one is in part produced by an attractive force emanating from the cooler; and so far as we know there is nothing but coolness that will do this. The difference between the two bodies of the same substance we believe to be that the hotter contains more units of heat than the cooler; and we believe that a unit of heat is a vortex of what we might call standard size: varying possibly with the rates of vibration, with the various specific temperature attributes of different substances, and also with the gaseous, liquid, solid, and ethereal states of substance. We also believe that a standard unit, or vortex is a ray of given length, bent into various forms, but being a complete circuit in itself; varying in different substances, and states of substance probably, but constant in the same substance in the same state: and that temperature depends primarily at any rate on the number of units present; the amplitude of the vibrations being dependent on the state of disseverment of the atoms and molecules of the heated body.

Every body then at a temperature higher than the absolute zero contains temperature producing vortices; a hot body of any given substance, contains more than a cooler one of the same size, and it is anxious, as it were, to give of its surplus to the latter. At the same time the cooler needs the warmth. They both extend their vortices out toward the other body; but the vortices are whirling in opposite directions; cool vortices reach out from the cool



body, and warm ones from the hot. One is clockwise on its outward course, the other is anticlockwise; there is at once a strain on each of the points where the two sets come into proximity, this strain breaks the continuity of the circuits. Then the anticlockwise end of the hotter, we suppose, coalesces with the clockwise end of the cooler; and the other free ends rush back to their respective sources, and a ray is established pouring heat from the one into the other, until equilibration is set up.

Of course we cannot affirm that this is the exact state of affairs; but it is a legitimate speculation, in harmony with the facts catalogued by the science of physics, so far as we know them; while at the same time in line with the principles of the archaic wisdom.

As the rush of the rays thus set up encounters the resistance of the absorbing body to their onward course, they double upon themselves into new vortices of a nature determined by the specific heat, the conductivity, and may be other properties of their new vehicle. In this way they leap through space as rays, and continue their dispersion through the cooler substance by a manner of travel peculiar to vortices, which we call "conduction"; which may well be but a combination of radiance and vortical action.

It is quite possible that in the passage of energy-rays through interstellar space, they vibrate in one plane only; like polarized light; and that on encountering the air they take on the heliacal form on account of the resistance which the atmosphere presents to their passage through it; if this surmise be true, the change that occurs is but the first step by which straight rays commence the process of becoming vortices. Transparency then would be an attribute of substance by which it offers insufficient resistance

to a passing ray to cause it to begin to turn upon itself and become vortical.

Opacity would be a property of substances which offers the required resistance; in the case of colors permanently, retaining some as vortices, to restore them once more to radiance when sufficiently heated, or otherwise properly treated; or, to repulse them to other bodies which are negative to them. Blackness is negative, and whiteness positive to all colors; and partially so to heat.

Hermetists, together with most mystics, have been in the habit of saying that of all planes of existence known to them, the physical, usually considered the most real, is in reality the most illusive and deceptive of all; and that of all the delusions, man's ideas of the nature of terrestrial matter, of its permanence and reality are the greatest. They are apt to say that, nothing is what it appears to be; and that everything is but a seeming. That, the further one gets from the physical, into the hypothetical spiritual, the closer is one's approach to perpetual verity. This is to affirm that the further one can get from the completely manifested up through the thought world, to that of spiritual perception, the more fixed, unchangeable, and self-evident does nature in her limitless variants become. Such men more and more clearly perceive as they grow older that nature is one as to essence, which is either dynamic or static in accordance with the form in which she presents that essence. From the outward expression of the World of Assiah; he passes inward through the world of Yetzirah, where he learns the principles upon which form depends; to the World of Briah, in which he deals with the very essence of things; and even here he finds duality; nevertheless he also finds that there is a

stress in the heliacal line was a clockwise whirling at one end, and anticlockwise at the other. It seems probable that the former is the negative, and the anticlockwise is the positive end. That is to say that if one could see a ray of etherial radiant energy coming toward one, it would seem to be whirling in the opposite direction to the hands of a clock; but if going from one the whirl would be with the clock: so that if by any means the head end could be bent round to the tail end, it might be made to join on as it were, and make a circle instead of a straight line; which circle might go on heliacally whirling forever, or until something broke the circle, and a head once more flew off at a tangent straight toward an attracting object. The circular ray might be bent in all kinds of ways, but however bent it would nevertheless be a vortex. The heat of the Sun comes to earth through the millions of miles between us, without having the slightest heating effect on the medium which vibrates under its stress. The temperature of interplanetary space is at the "absolute zero" of temperature,  $273^{\circ}$  below  $0^{\circ}$  C., or  $459^{\circ}$  below  $0^{\circ}$  F.; and it remains at that absence of temperature eternally indifferent to all the heat rays that are continually passing through it. It is exactly the same with light. Interstellar space is not only at the zero of temperature; it is also at the zero of light.

The direction of the ray of heat is always from a warmer to a cooler body; no rays travel in the opposite direction, unless they be rays of coolness, which is quite possible, although we know of no means of detecting them; but if we did, they would assuredly only be rays of heat going backwards, twisting in the opposite direction. There is a slight difference here in the circumstances of heat and light. We can observe the phenomenon of refraction of



light, and mathematicians tell us that the angle of refraction of any substance is such that, the ray of light refracted, follows the line of least resistance between the source and the object illuminated. This would seem to indicate that the illumination of a body is due to a ray of darkness emanating from it, reaching out as a sucking whirl, to meet one of its opposite kind, of the other sex, and conduct it to its lair.

Hermetic Philosophy anticipates that natural science will one day discover this to be the solution of the phenomena of radiant force generally, but not necessarily absolutely; because in no case are gaps to be discovered in nature, overlapping phenomena between species, and genera are universal; and there would seem to be no reason why this should not be true in physics, as well as in other sciences. Hermetic science has always affirmed that heat and cold are identical in nature, being opposite poles of the same energy: and we know quite well that a similar condition is demonstrated in the phenomena of magnetism when induced by a coil.

Radiant heat is a typical energy and is only detectable in space on a surface turned toward a hot body; upon which it manifests another aspect of heat which we call temperature: and each aspect is readily converted into the other. When a ray of radiant heat falls upon a substance it is entirely, or in part absorbed by it, and the absorbed portion becomes measurable by a thermometer as temperature.

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Scriptures, the termination AL is translated "God"; which is incorrect, for we know that the idea of Might, Mightiness, or a close synonym, is what the termination AL affords to the root which precedes it, in the Chaldee system of Letter Symbolism.

We refrain entirely from even a guess at Metatron, and Sandalphon; having no clues except the hermetic principle of; "As above so below; and as below so above", but only by correspondence. Of the others we can get a hint at least from the spelling, which corresponds fairly well with inferences from the law of correspondence. Thus.

Ratziel, will give the idea "Swift Mightiness". Chokmah. Tzaphkiel, may be the "Mightiness of the Inundation". Binah.

Tzadkiel, is certainly the "Mightiness of Rectitude." Chesed.

Kamael, appears to be a hopeless one. Geburah.

Raphael, may easily be the "Mightiness of the Mitigating Power." The Hebrew meaning is said to be "Whom God Heals." Tiphareth.

Haniel, is a very hard one, but it might be "The Mightiness of the Me" idea.

Mikael, may be "Who (is) like Might?" The Hebrews hold it to be "Who like God?" Considering that the last two are the prototypes of Netzach, and of Hod, our conjecture is not quite unreasonable.

Gabriel, might be "The Power of Mightiness", especially as it is the prototype of the "foundation", Yesod. In the ideas of the Jews it is "Man of God", but a better translation would have been "Men of God"; or even Mighty Men would be better still.

Whatever the most appropriate formulæ may be for these archangelic powers; and it is unquestionable that at the



proper moment the revelation will be made; the general principle of the polarization of the pairs of opposites; static as opposed to dynamic; stands as *the* fundamental principle of the World of Briah: as well as *a* fundamental principle of Hermetic Philosophy wherever found.

Let us therefore turn our attention to a more practical aspect of the question, to a study of the ultimate creations, of which the foregoing are the prototypes. It is not a matter of importance which of the various forms of energy we take as the basis of our study, for all that are known to us are but modifications of etherial vibration, and generally speaking obey the same laws. Let us adopt heat as our primary object of study.

### RADIANT HEAT.

Heat is an ethereal vibration of many different rates of vibration, the highest rates being in the same octave as those of light, the 49th., and the lowest appear to be some 4 or 5 octaves down; while all the forms of vibration that manifest light, as we know, it are within the compass of a single octave.

There are two kinds of heat, the first is what we call "radiant heat". It is regarded as consisting of rays which emanate from a central source and radiate therefrom in all directions. The rays have from time immemorial been regarded as spiral in form; which has always been considered common to all forms of radiant energy. The end of the ray at the source of the radiance is the negative end, and that at the head end is regarded as the positive; the form is a helix, or cork-screw twist: the only essential difference between the positive and the negative ends of the ray if looked at from the ends, would seem to be that the

certain oneness, by which the static is dynamic, and the dynamic is static.

With what we have said concerning rays and vortices, and their relations to energy and substance, we are in a position to pass with the hermetist into the realm of permanence, so far as permanence can be, and still be manifest, and get the metaphysical idea therefrom which enables him to affirm the unreality of the real; and the reality of the unreal. For him there is nothing so delusive, illusive, and impermanent as "real estate"; be it Mountain, Valley, or Plain. They all came forth from one, to which they all return, namely to the Aba and the Ama, of the Heavenly Man; and these Two are One as to essence.

The hermetist sees but two things in manifested nature, namely attributes and aptitudes, and these two agree in being identical in the nature of their being, differing only in the proportions in which two polar opposites of the one principle are existent therein.

By aptitude is meant natural inherent tendency, propensity, and ability, which synthesized means "Dynamism". Chokmah of the Adam Auilah.

And by attribute he means natural inherent quality, or characteristic property of things, which synthesized is the opposite of dynamism, and is therefore "Staticism". In the ultimate the hermetic philosopher does not deal with statics, and dynamics; but with that which is behind them, the principle upon which they depend for their existence; which can only be named Staticism, and Dynamism; and then he says:—"But these Two are One."

These are the Great Father-Mother of Manifested Being; AB and AMA, of whom the authors of Genesis cause Adam, the Son to say:—"The Man cleaveth unto his wife, and they are one flesh." Though these two become ONE, yet

that oneness is but a veil hiding another ONENESS which is absolute, which only means:—Here the powers of mere human mentality stop, “For” as Sir Edwin Arnold writes, “veil upon veil will lift; but there must be veil upon veil behind.”

The Father is the Chokmic Fire, the Mother is the Binic Water of the Adam Auilah. Both are absolutely unmanifest when alone; for either can only be made manifest by the effect the other has upon it. The former is the basis of Dynamism, and therefore of aptitudes; the latter is the basis of Staticism, and therefore of attributes. In aptitudes Fire predominates, in attributes the Water preponderates. Aptitudes are the Eternal Son of the Eternal Father-Mother, attributes are their Eternal Daughter; the former is the Adam of Eden, the latter is Chaveh, the Mother of All Living. Therefore the Great Tetragrammaton is described as “Father, Mother, Brother, Sister, by the authorities in charge of the Aquarian Dispensation; or, at any rate, the commissioners who have received the commission to carry out the works of unfolding the First Twelfth of the Month of the Water-bearer. The Brother contains all the aptitudes, and all the attributes, which generate Form, in its most extended meaning; and the Sister clothes them with the aptitudes and attributes which generate ponderability.

#### THE HERMETIC THEORY OF MANIFESTATION.

The understanding of the theory of manifestation taught by hermeticism depends entirely on a full comprehension of the nature and relations of attributes and aptitudes. With the establishment of the Chokmah and Binah of the Adam Auilah, nature consisted of the perfect existence of



the essence of substance, and of the essence of energy. They were created by the Will of the Creators, and by that Will were prevented, in the AIMA condition, from returning to their previous condition of perfectly equilibrated essences.

The arrest of that Will, with which both were given their peculiar forms of life, let us call it, would have resulted in an instantaneous reunion between complementary attributes, and attitudes, by a return of the AIMA state to that of the AMA, and the withdrawal of the Spirit which contributed the force element to energy. Both Force and Matter have an inherent tendency to return to their primal estate of Divine Will, and of perfect and neutral Pleroma; and are only prevented from doing so by the permanence and perpetuity of the creative programme, which provided for that return after a definite cyclic course, which we call involution and evolution, had been completed. The Gods started out to beget, and educate, vast hosts of beings like themselves, and the process has been carried on perpetually by a series of Gods, who in so doing advance themselves by the service rendered.

Anything is said to be brought into manifestation from the pleroma, by depriving a form of some attribute, or aptitude; whereby that form is made manifest by withdrawal of an equivalent of the complementary attribute or aptitude, from the form. Thus for instance, suppose it is requisite to produce a red triangle in space. The first thing to do is to appropriate a triangular area of the required size and kind, in which redness and greenness are mutually neutralized; and then to withdraw therefrom a greenness, of the right tint, and quantity; that which is left will be a triangular area of pleroma less the attribute of the greenness, resulting in a filling of the triangle with

an equivalent of redness. This redness will remain just so long as the will determines; and will of its own accord quickly or slowly fade into invisibility again, by quick or slow reunion with greenness.

This may appear to some the wildest of speculation; for them it is not written. To the hermetist who is at all advanced it is not even theory; it is science, for he will have proved it over and over again; and it may be that he has on occasions accomplished the feat of fixation of the volatile, which is the materialization of his creations. He does his work in as strict accord with the laws of nature as does the physical scientist, and gets results exactly as he should do, but of course in accord with his own personal efficiency. To give clues to the laws of the "fixation of the volatile" is illegitimate. It is very simple in words, but very difficult to perform without much technical knowledge, and practical experience. We may say this much; that it is done by giving ponderability to the imponderable; or by withdrawing positive gravity from the parcel of pleroma operated upon. But to hint at the method even is not permissible even to junior initiates.

With the eye we see nothing but forms (color is a species of the genus Form); and these we see to be in ceaseless change, ceaseless movement. So well known is this that it has become an axiomatic saying that the sight cannot be trusted unless its observations are verified by at least one other sense; but two are better.

We direct our attention to some object in the field of vision and say, "I see a man over there". This is but an inference, it is not an observed fact; what was seen was a shape resembling a man, and perhaps such groupings of colors as are usual among men. What you saw were but attributes generally present in men; but they are

equally general to pictures, statues, and scarecrows in human form; and we all know that common objects are frequently mistaken for persons. If however you saw him perform some action characteristic of a man, that is to say, if you observed him manifesting some purely human aptitude, you could be almost certain of the correctness of your inference, but not quite; even human aptitudes, are sometimes simulated by unaided nature, or by deliberate attempts to deceive.

Now let us ask, How did that of you that knows, know that you had seen the semblance of a man? Most persons answering this question will say that the picture of the man was thrown upon the retina of my eye, and by a nervous mechanism my sight consciousness saw it through my sight centres.

We grant that the eye is constructed on the principle of the camera. But lampblack is one of the best ordinary absorbers of light; while the screen or table of a camera obscura is of the best kind of bright white which will absorb the smallest quantity of light possible. Suppose that one were to blacken the table of a periscope with camphor smoke, it would be useless; the whole of the light which would normally produce a picture of the enemy's front, would be absorbed by the negative blackness of smoke, which alone would be seen.

Camphor smoke when thick is very absorbent, or negative to light rays; but the pigment of the retina is far more so. It is not mere dead pigment like lampblack. It is composed of living cells containing the pigment, and live pigment cells have more attributes than mere negativity toward luminosity; for in addition to that, they chemically manipulate the actinic rays that accompany colors and produce changes that can only be called vital; and in



the retina every ray of light, even the red, is converted into nervous energy; which is a form of nephesh, the link between the physical and the astral. Through this nephesh after further intra-brain development, a higher or mental form of the same substance is generated, in which a picture is made in the mental aura, of the appearances of things upon which the eye is fixed with attention, but it is visible to mental sight alone.

Occasionally this mental picture is visible simultaneously to the recipient, and to a second person not observing the landscape, but observing the mental aura of the former. This is an advanced feat of clairvoyance, and is rare, but it does occur; and advanced hermetists are well aware of the fact.

The pigment of the retina is to light rays, probably the most negative substance in existence. No picture on it is possible. The reflection which is sometimes seen in a person's eye, is a simple reflection from the surface of the cornea. It is a miniature picture, such as is produced in a spherical mirror, and is quite invisible to the owner of the eye, as well as having no part whatever in the function of vision. I once heard a noted surgeon remark to his class of students;—"The most wonderful thing about eyesight is, how we can see so well with such an imperfect optical instrument". He knew what he was talking about. What he did not know was, How the instrument operated? and, How sight sees? And none but a practiced hermetist could tell him; which at that time (50 years ago) was not permissible.

### DICHOTOMY.

There are a few more words to be said on the Attribute—Attitude relationship. There is no manifested thing that

does not contain both; and there is no limit placed upon either analysis, or synthesis of concepts by nature, other than the ability of men to perform these functions. In synthesis every mind has its limit, which to it appears to be the ONE, the Absolute; but only to find later on that it too is dual. While in analysis, the reverse is the case, the infinitely small is as much the Absolute as the infinitely large; for however small, or however simple, a concept may be, time shews it to have two poles.

Nature's fundamental principle in involution is the fraction infinity\*

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2, 2<sup>2</sup>, 2<sup>3</sup> . . . 2<sup>nth</sup>, the nth power being the turning place for particular lines of involution when they have wrought what they were intended to achieve. Having arrived at that turning point, and completed what was expected of them, the reverse process occurs automatically as opportunity offers; this is the fundamental principle of evolution, in which the many return *toward* the theoretical ONE, the absolute; but not to It, because IT does not exist.

The involutorial fundamental principle is found in external nature everywhere; and also in metaphysics; and it is called "Dichotomy."

The term is Greek "dichótomos", a cutting into equal halves: not "cut in two," as it is so often expressed; which is in Greek dichotómos.\* This is what nature performs in the world of Briah; and in every Chokmah and Binah, in every entity created; as the first step of bringing particular Kethers into manifestation, throughout all the limitlessly different planes of existence.

In external nature the principle of dichotomy is employed in the division of arteries for the supply of blood in many

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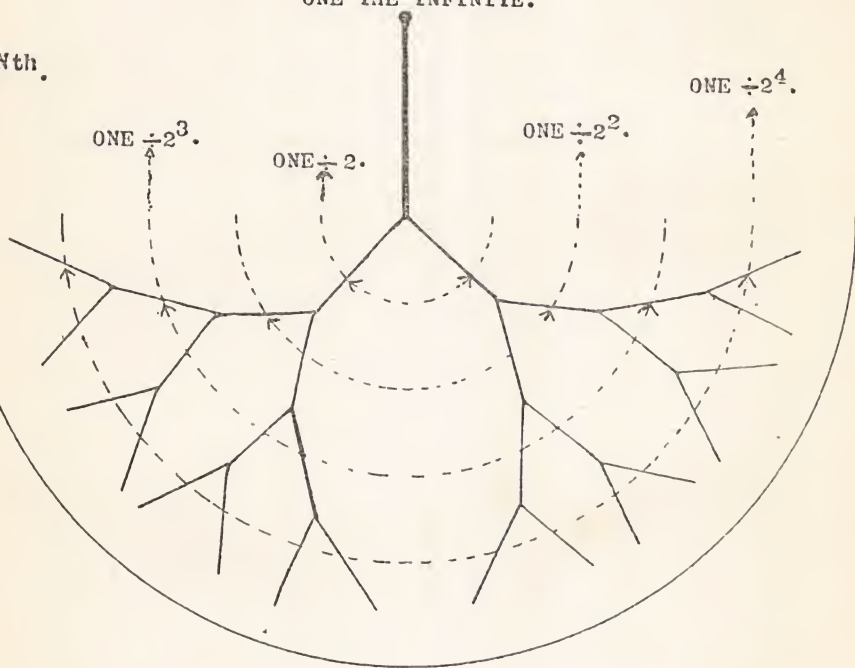
\* These two words differ only in their accentuation, as shown.

\* See diagram on next page.

## THE DICHOTOMY OF THE YGGDRASIL;

ILLUSTRATING THE FRACTION,  $\frac{\text{THE INFINITE.}}{2, 2^2, 2^3, 2^4, \dots, 2^{\text{Nth.}}}$

ONE THE INFINITE.

ONE  $\div 2^{\text{Nth.}}$ ONE  $\div 2^3$ .ONE  $\div 2$ .ONE  $\div 2^2$ .ONE  $\div 2^4$ .



portions of the body; dichotomous venation of leaves is quite common; in physics however the best examples are found, in north and south magnetism; positive and negative electricity; red and green light, and many combinations of colored light; heat and cold; while in chemistry we have acid and base, but in this realm the laws of ponderability complicate the apparent equality of the two halves, and what is known as equivalents become the basis of calculation. Owing to the same interference heat has to be measured in calories, because a thermometer only measures temperature.

In the Yggdrasil, the Sacred Ash Tree of Norse mythology; sometimes called the Scandinavian Tree of Life; the same principle is shewn as fundamental in their ancient system of thought, by a diagram of perfect dichotomy of straight lines, every one of which divides indefinitely, into two, making a large and wide spreading system of Y's, radiating, as it were, from a single point.

The Divine Philosophy, and nature, start their system from an assumed ONE, polarize it into two, making TWO, and THREE. The Qabala however develops the THREE into a TEN, by a system of variants in the degrees of positivity and negativity in all the numbers from FOUR to TEN. It then takes that TEN and makes a unity of it on a lower plane, developing from it the Sephiroth of that plane; and so on "ad infinitum." This is a limitless complication of the simple system of the Yggdrasil. Both however begin with their most exalted spiritual concept, and descend, becoming more and more intricate as physical existence is approached. This system enables a man to carry his analysis of nature to a limit fixed by his own mental power. That men should do this is in the plan of human mental development; but the Higher Heaven-born upset the

plans during their Fall, or Plunge, in their greed for wealth and power; enforcing their dogmas on the people in the form of opinions which for their own purposes they desired them to hold; enforcing them by hypnotic suggestions concerning the dicta of Deity, and God's vehement wrath and anger, in case of infraction of them.

It was for this that they were reprimanded by their superiors, as recorded in the Eighty-second Psalm; and for persistence therein that they were sentenced to the 120 (sidereal) years of banishment, of the sixth chapter of Genesis and third verse.

After this short excursion let us compare the Divine System of metaphysics with that of the majority of human philosophizers. These by a diametrically opposite course seek the ONE, from which the Gods start as a self-evident fact; and commence to look for him in the maze of complication which the physical plane is. They have done fairly well, for they have arrived at a certain Chokmah and Binah, which they call Force and Matter, but of Assiah only. Some of them stop at this polar pair, and call themselves dualists; others perceiving dimly that there must be a ONE behind it, which escapes their observation, and to which they attribute the term Absolute, call themselves Monists. Behind Assiah, they fail to perceive the World of Yetzirah; and would not understand if told, that "Kether" (of Assiah) "is Malkuth" (of Yetzirah), "but after another manner", if one tried to explain it to them for a week.

These metaphysicians are consistent however, for one of their chief amusements is endeavoring to condition the unconditioned, and to limit the limitless; not perceiving that, the Absolute is not; and that though a veil or two have lifted from their eyes, "there must be veil upon veil be-

yond." To them the Absolute is a thing describable in words, awaiting the development of their powers of description; instead of a convenient philosophical fiction. Their absolute is the Kether of Assiah, all beyond that is for them "The Negatively Existent"; into which but few of them can find their way.

The first thing to do is to banish from the mind the idea that Adam was a permanent entity. The word means "man", simple, ordinary, every-day man; any one of importance was an AISH (ish); or a Gibor, a man of might; or even an Eloha, as a judge. The best mental picture to make of the Adam described in Genesis, would be the in-rush of the tide in rivers where it comes in with a bore; the Adam of the bible would be the fore part, or head, of the rushing waters. The Adamic bore started ages ago, and is still being followed up by the same tide as flowed then, for we have no reason to believe that it has begun to ebb even yet.

This tide does not come from no where, it comes out of the world of Briah, by the same process as that by which the bore was produced; and the same forces are working in Atziluth to keep it going: for the Demiourgoi; though not necessarily the same individuals as were engaged at first, who have probably ages since been advanced to still greater works; but, their successors in office, who have carried on the work in due succession ever since. Adam has at all times, since the beginning, been in course of projection from the Divine Elemental Father-Mother; and that Father-Mother has been as regularly and steadily begetting him, for they cannot cease to do so as long as the creative determinations of the Demiourgoi persist in symbolically saying "Light is", or, perhaps, "Let the Light continue". No limit exists to the Mother, or vehicular princi-



ple, and the current of will can continue indefinitely; and will no doubt do so until the full purpose for which this planet was commenced is accomplished.

The next point to bear in mind is that involution and evolution are always in course, side by side, and both advance in their own path, by means of the other; and we have every reason to believe that these two currents are always equivalent (though we may not know the standard of measure), as well as opposite.

We are not nearly sufficiently informed concerning the primal history of our earth to make any statements as to the actual manner in which the creative work was done; but we know general principles sufficiently well to be able to say what we have said.

The Chokmah of the Adam Auliah contains the 10 primal forms of energy, and the Binah contains the 10 primal forms of substance; these are the Paternal Fire, and the Maternal Water. The 10 Sephiroth of both are under the primal stress of Demiurgic Will, and remain so, until the demiurgic authority says, "Cease", through those who shall be in office when that time comes. The Will in its Watery vehicle, is loosely suspended over the Waters of the Abyss, the AIMA; the command "yehee or" rings forth; its import is "Let the thrills thrill", and the thrills thrilled, from 10 sources came the 10 primal rays, penetrating the AIMA, and setting up the 10 primal types of vortex, the 10 types of primal substance. The thrills were born, and have continued to be born every second of the time from then till now.

But all the varieties were not born on the same day; at six successive periods, or days, were they produced; each day seeing increased complexity in the productions of those that had gone before. On the sixth was manpower or-

dered in Atziluth, and begotten in Briah. The 10 then united with the 10, man-soul essence was begotten, male and female, androgyne.

The essence which is to become the soul, of mineral, plant, animal, man and Gods is thus, daily, hourly, momentarily, pouring forth from its mighty God-established Mill, and maturing itself in the Adam of Briah until it becomes Its Tiphareth, and is ready to take up the Yetziratic tasks as they are relinquished by that which had gone before, and which had partaken of the fruit of the tree of Knowledge of Good and Evil; and had descended into Assiah, to eat of, and to digest that knowledge; for there alone could it be obtained. This essence should not be considered as personified further than as having become atoms, as it were, of the substance of the Tiphareth of Briah, awaiting their turn to descend and take up the work of learning the nature of form in all its aspects; in the realm where soul essence learns to become soul-substance, and soul-energy, but still androgyne.

The induction of the first matured Adam from Briah into Yetzirah did not occur till long after the expiration of the six days. As a key to the Genesis story, let us say that the first chapter refers solely to the steps of Atziluthic, and Briatic creation. The words "And God said" in the English are the mark of the former; and certain other words indicating, action by the Demiourgos, in the same paragraph but following "And God said", indicate the meagre account entrusted to us, of the Briatic portion of the work of the day; given in language that means one thing to the general reader; another to the orthodox exegete; but something totally different to the initiated hermetist who studies the story from the Hebrew text, by the light of his qabalistic information; and the exegetic rules

laid down nearly 2,000 years ago, by the great Hebrew exegete, Philo Judæus of Alexandria.

The work of the sixth day of creation is divided into three portions, as is shewn by the paragraphs. The first paragraph is an account of the creation of the archetypes and prototypes of the Elementals of Earth, and also of the demons. This is immediately followed by the Atziluthic and Briatic creation of androgyne Man. And the third is an announcement in mystical language of the coming of the whole day's creation under the Law of Cause and Effect, or Karma, as it is now called. This closes the account, and after an interlude, which is probably an interpolation of political import, with verse 4 of Chapter ii the story of the Yetziratic creation begins with a short prelude; after which with verse 8 the narrative of the passage of the Adam from Briah into Yetzirah is announced; and it closes with the last verse of chapter iii.

We have said that the symbol of the Wonder in heaven, the Woman clothed with the Sun, is identical in signification with the Aima of the Qabalah. This appears to have been held to be the case, by initiates of late date of course. There were none among the christian gnostics, save perhaps John himself who have shewn deep acquaintance with Qabalistic principles; and Paul who was hardly a christian gnostic, but who was an initiate of possibly an advanced group of Jewish gnostics. But he had passed over long before the Book of Revelations issued from the Island of Patmos.

There is an apparent misuse of the symbol by John; a misinterpretation of John by his successors; which can hardly be called a misuse, or a misinterpretation. The mission of the apostles was to present Jesus as a Motherless Son of God, an especially sent "Anointed One", who came



to do his Father's work, who as an absolute monarch ruling all creation, was the One and Only God in the Universe. Their monotheistic policy did not permit of an acknowledgment of a Mother, Jesus having continually set them the example of omitting femininity in Godhood, they had to follow: but the initiates among them knew that the religions which would grow out of his teachings were only intended for the mob, and not for philosophers.

There is no reason to think that John himself had the idea of providing a spiritual Mother for Jesus, when he wrote his vision. The implication of any such thing must, one would think, have come long afterward when christian gnosticism had seriously degenerated into numberless sects, of which extremely few possessed the real secret wisdom into which both John and Paul had deeply delved. These two probably knew that Jesus as an exalted Christ, was a Tiphareth Figure of the Macrocosm, or Adam Auliah; but an evolving one: they also knew of the correspondence that exists between such a messenger of White Lodge, and his spiritual parentage; and that of the Involutional Adam of Genesis: and they took this method of expressing their knowledge to such hermetists of the future, who when the time came, would be able to use it.

Some people think that the Revelations is a most Qabalistic Book, but from the spiritual viewpoint, its rank as such is far below the Qabalistic portions of the Gospel of John. The Gospel is full of recondite Qabalisms, from the very first words; but the author displays his ability to say one thing, and mean another, more strongly in the crazy speeches which he puts into the mouth of Jesus; and for which the people accused him of having a devil; of idiotic talk; of insulting their intelligence, and desired to stone him there and then; than any thing in the Apocalypse.

## CHAPTER VI.

### THE WORLD OF YETZIRAH.

Dream Consciousness:—Memory; Seeds of Karma:—Imagination:—Untrained Clairvoyants; Astral Vision:—Trained Vision; Mental Vision; Spiritual Vision, The Greater-Self.

The World of Yetzirah is the laboratory in which the soul essence generated by begettal in Briah, is transmuted into human-soul-substance; not into human souls, but into the substances which enter into their make up; this is its work in involution. In evolution it is the realm in which the animal soul gradually awakens spiritual force within himself into activity; to learn to self-consciously manipulate substance instead of doing so instinctively. Man progresses during his decarnate life on the higher planes of the World of Yetzirah by digesting the experiences of the physical plane met with during waking hours; and assimilating them into new, and more spiritual, aptitudes and attributes.

The World of Yetzirah is the Six Sephiroth, from Chesed to Yesod, of the Adam Auliah; and in man it corresponds exactly to the soul, as distinguished from the Spirit above, and the body below. The Body is the man's Malkuth, and corresponds exactly to the Physical plane of the Adam Auliah; to the World of Assiah. During physical life man, by the possession of his body, learns the lessons which are to be learned in the World of Assiah; but after death having no physical organization he passes to the Yetziratic World and gradually gravitates upward, till he finds the home that is to be his until the time to return to incarna-

tion shall arrive. All souls however cannot reach its higher levels and possess a real self-consciousness of environment; some can only reach quite a low Sephira and be fully conscious of their surroundings; while animals, even the highest, can only have an instinctive Yetziratic life; not having developed sufficient self-consciousness to function on any plane higher than Yesod. While low animal, and vegetable soul is of the nature of a fairly high kind of Nephesh; which is the substance of which the Malkuth of Yetzirah consists, and is almost identical with the substance which forms the Malkuth of the Higher-self of an ordinary man.

#### DREAM CONSCIOUSNESS.

The World of Yetzirah is the realm of Dream Consciousness, the realm in which we dwell, when under usual circumstances, we put off our physical body. It therefore follows that in sleep we are dwellers, or sojourners rather, in that world for the time; and in fact, in deep dreamless sleep we are living a Yetziratic Life within an Assiatic one; which is just as continuous from night to night, as Assiatic life is continuous from day to day.

Dream consciousness is the connecting link between the two, but it is only occasionally that the active and wide awake Yetziratic consciousness can carry its experiences definitely and clearly over to ordinary waking consciousness, for which there are several reasons. In almost all cases of this kind there is some purpose to be wrought in the education or training of the incarnate soul; and it is necessary to utter a word of warning to the unsophisticated, who are so freely and airily told by dreamers that they had seen beforehand in their dreams, and in all their



details, occurrences which they subsequently witness, or of which they are informed by others. The warning is to credit the dreamer with about 10% truth, and the rest to the very human traits, of malobservation, loose use of language, and an inherent secret love of appearing to be a clever, or unusual person; which causes them to say "they knew *all* about it", because they had seen it *all* in a dream. These dreams may be analyzed by some such standard as 10% true, 15% partially true, and 75% human frailty.

A considerable amount of the 75% of frailty is due to the mixture of visual experiences met with in the passage from the real deep dream, through the planes between that condition and full awakeness on the physical. There are some old souls who have learned to control this passage more or less, and their dreams will analyze out better, much of the error due to the confusion being shut out by the control; and also by a better transference of the facts observed.

Nevertheless, dream experience is astral experience. What is seen, and conversations that are held, are not perceived through physical eyes or ears; but astral eyes and ears; and the substances that are perceived are usually of the Malkuth of the World of Yetzirah. What is called clairvoyance is merely the seeing of this same kind of material while wide awake; but the errors of seeing while still awake belong to the subject of clairvoyance; rather than to these phenomena linking Yetziratic with Assiatic life, and are mentioned merely to help a person to place himself in nature. Nor are we discussing the phenomena of dreams for any further purpose than to enable the reader to form a true mental picture of the nature of life in a weightless world. For in that lies the essential difference between the World of Assiah, which we all know in exact accordance with our knowledge of the classified facts of

science, as determined by instruments that operate only under the laws of gravity as known to science; which has not yet discovered phenomena which it feels justify it in formulating a theory of positive and negative gravity.

### MEMORY.

The next point of contact to which we draw attention is memory. We all remember our past more or less accurately; no one will deny this: but, who will declare to us, as a scientist, how it is done. Psychologists, and physiologists will talk to us learnedly about impressions on the brain; and have given to those impressions the valuable technical term "engramme"; but not one of them have ever seen an engramme, although they have seen thousands upon thousands of memory pictures, which enter into practical life as one of its most important possessions. None but the hermetic scientist can give us the information; but on account of its as yet great danger, he will be more guarded than is pleasant to himself in treating of it.

It is a fact that all our memories are open books to one who is able, and has the right to read them; and if the information as to how this is possible were clearly imparted to all, there are many who would make use of information so acquired for their own purposes, iniquitous, or partly iniquitous though it be; for the very act of improper investigation of the memory of another, is worse than burglary, or the most impudent, impertinent and cowardly forms of stealing.

Memory is a man's most secret picture gallery; it is his own autobiography written in thought pictures, sound records, and so forth; in short it is a record in sensory impressions preserved on the substances that compose his soul,

and which he can throw on the screen of his visual, or other sensory mechanism in his mental aura at will, so long as they are fresh enough; i. e. not having been crowded out by physical brain action. They are permanent soul records impermanent only from the brain point of view; for however much they may have faded from the power of recall while yet alive, we have but to shed the flesh in death, or by the hermetist's art, to restore them to our use.

Our memories are indelibly written on the "tablets of the mind", and are each man's own book of judgment; which he must in the early years of postmortem life bring up squarely before him, and examine; condemning, justifying, or excusing himself for every act and thought; and as he judges, he enters his judgments for or against himself in his own book of judgment; and those judgments stand, for he thus determines his own future with respect to his past ill deeds, and debts; and those not yet paid must be met, for so he himself decided on his own earlier judgment day.

Every reactionary thought or deed is an offense against evolutionary law, and must be made good; and blessed indeed is he who has paid his way before the account is closed by death: but more blessed is he who paid his way as he went, with a little over. Progress toward the spiritual is the law of evolution, so if one's progressive deeds exceed his reactionary ones, he has a credit; otherwise he is in debt; and in accordance with his account in Nature's Bank, will his future be a happy one, or otherwise; for settle he must, to the uttermost farthing; which is easy in accordance with the size of his balance. His own memory is the ledger, infallible, and just, because written by the defendant himself in indelible pictures in minute detail; made at the moment of the offence, or of the beneficence, with all particulars condemning, extenuating, or extolling.



The memory trainer lays great stress on what he calls visualizing. What is visualizing, but paying attention to the details and relations of objects present in, and suggested to thought by the passing panorama? No one will deny that in so doing a person is, as it were, making reference marks on a mental chart or picture. He is certainly not making landmarks on the landscape itself, but on an expanded image of it spread out all over that particular grade of substance of his mental aura which corresponds to the nature of his thought at the moment, and which therefore changes from instant to instant as he shifts his thought from Sephira to Sephira, and from sub-Sephira to sub-Sephira. Thus, thoughts connected with kindness excited by the picture, will register themselves by the attention paid to them in the Chesed substance in his soul; exactitude, and abstract truth connected with it, will be recorded in Geburic material; while beauty, harmony, and the like will be stamped on a Tiphareth screen: and so will the antithesis of each of them. Netzach will catch and hold those which he associates with acquisitiveness, with his business of money-making; and Hod will afford an abiding place for those points which he notes as capable of increasing his reputation, or the "showing" he can make before the world; while in Yesodic material all those ideas he formulates from the picture as having, or as likely to have, good or ill effects on his personal bodily welfare, or injury will be indelibly fixed. Every time he recalls any point already noted, he intensifies the original engrammes; while those which he refrains from recalling become more and more dim, and forgotten; but chiefly through brain-cell changes, on which renewals of the particular engrammes have not been made by re-attention to them. With the disappearance of brain from the field of action, by death, by

sleep, or by hypnotization, one portion of the picture becomes as definite as another, so long as it was part of the originally visualized ones, but its subsequent history will have been added to it.

### SEEDS OF KARMA.

The visualized picture is there for ever, or until it is intentionally destroyed as being without value for future evolution. In these visualized pictures are what have been called the "seeds of karma"; in them is the record of errors made, and their synthesis demonstrates to the individual the traits of character that are weak or strong; and therefore those which must be held in abeyance for a time, and those that must be vigorously cultivated in the next incarnation to bring them up to equality with the strong ones. The judgments made by the individual, in the cases of the most advanced of humanity; and by the proper authority in the less advanced; is the determinator of the kind of life that shall be adopted as the next. The advanced soul, and the "proper authority", respectively, know perfectly the nature of the trials, temptations, experiences, and so forth that must be encountered and successfully overcome, by the soul in order to strengthen weak points of character; and by the examination of these pictures, and by their own experience they can judge the course to be pursued to the best advantage of the candidate. This fixes their evil karma, and their new destiny.

But they almost all have good karma coming to them also. They have earned rights of which advantage must be taken to open avenues of experience which will cherish, and foster soul attributes and aptitudes that are weak from their youth only, and not from neglect, or abuse; for the latter

alone generate evil Karma. All weak aptitudes may be assisted by stronger ones; but only to a limited degree by very strong ones; these would be apt to become a detriment, by intensifying such inequilibrium as the soul already possessed. Reasonable equilibrium between the growing powers of the soul must at all hazards be guarded; for criminal insanity even might result from an unwise selection of assistant attributes, as some of the stronger ones might be called. As a rule it should be remembered that the soul of every man, has for its essential components, the very worst traits he possesses; which is another way of saying his weakest powers; for hatred is negative love.

It is easy to see the importance of accuracy in such records, when such all important things as the destiny of the soul may be affected by them at a distance of thousands and thousands of years hence, to say nothing of the more immediate destiny of the near succeeding lives. Well did the mystic initiates of Greece know what they were saying, when they called the Muses the daughters of Mnemosyne (memory) and their Father Zeus, the equivalent in a sense, of IHVH, the Law of the Man.

### IMAGINATION.

The term "Imagination" is very loosely used by people in general. Strictly speaking it signifies the image-making faculty of the mind; which ordinary metaphysicians and psychologists have easily perceived to be the rearrangement of one's old mental pictures, or of parts of them into new combinations; with the occasional introduction of a part that is new to the memory of the man, in which case it may materialize into an invention; or the creation of some-



thing for the first time in art, or in the arts that are known to mankind.

Almost all imaginative acts therefore depend upon memory pictures present in the mental aura of the imaginer; or on fresh impressions upon the mental screen, to which the beholder adds or subtracts some attribute, or aptitude; or modifies it in some manner in accordance with a *determination* to do so. Imagining therefore is absolute work being intentionally performed in the World of Yetzirah, while the body lives in Assiah. It is always the making of a form, that is absolutely new to the person who imagines, although it is quite rare for any portion of the form to be outside the realm of his memory. He may believe that some part of his created image lies outside of his sense experiences, but it is only because his brain memory does recall the impression: but during his creation of a form he need not use his brain memory at all; he is working in Yetzirah, and does not necessarily need its assistance; during the moments that he is picturing his creation the affairs of the World of Assiah are in abeyance, unless he call them to his assistance, and then whatever he recalls are brain memories:—which are nevertheless Yetziratic objects. He is concentrated in Yetzirah for the time being, and is in a condition in which, engrammes impressed on brain cells may have faded out altogether into forgetfulness, but that has not destroyed his mental memory of the impressions which imprinted those engrammes; and it occasionally happens that long afterwards an inventor rediscovers where he first observed a portion, or a principle, of which he made use in his invention, believing it to be new to human knowledge.

*Fantasy* is often called “imagination”, but it is quite a wrong use of the term when exact language is required.

The objects of fantasy are seen by the same powers as are all other pictures; but they are the playground objects of the consciousness rather than those of its workshop; and are not the subject of true thought, which consists of three portions, namely observation, comparison, and judgment;—until that force is turned upon them for the purpose of understanding their nature, and their place in nature.

They exist, they are real or they could not be seen, but the question is, what are they? For the moment we will simply state that they are for the most part the inconsequential things of the astral; just as there are many inconsequential objects on the physical; some of them pleasant, and others unpleasant.

#### UNTRAINED CLAIRVOYANCE.

Uncontrolled clairvoyance partakes very closely of the nature of fantasy; and as there are but few people who know enough to control the things they see on opening the eyes of the mind, ordinary clairvoyance is worse than useless, on account of the enormous proportion of error that accompanies it. If one take the former figures for error,\* partial error, and human frailty, and divide the 10% by 2, the 15% by 3, and make the balance 90%, it will be a fair estimate of the value of ordinary clairvoyance that has not been trained: with the exception of the vision of children born with the faculty, but which is killed so frequently by parents who dub it imagination, in total ignorance of the nature of seership, fantasy, or imagination.

There is another class of clairvoyants who exercise their faculty for the purpose of seeing what "they can get". This is mere curiosity, and though in spiritually minded people the method frequently brings very pretty visions

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\* Compare figures on p. 104.

they are rarely of much practical value; every thing however has a value, and even the "wonderful things" that this class of mystics see, constitute for them a serious drill in spiritual pride, and they are fortunate if they fail to get puffed up on the strength of their "wonders". This class usually "knows not, and knows not that it knows not", thinking they know it all.

There is another class that does the same thing, but whose spirituality is of a lower grade. Their method is exactly like a person sitting in a darkened room facing a crowded street, who raises the blind to see what is to be seen; and what they see is about as interesting as what is seen from the window. We are not treating of clairvoyance except as a side issue to illustrate that most of us are continually operating in the world of soul, or the World of Yetzirah, especially on its lower levels; even when wide awake. And that those who are untrained have great difficulty in getting information that is accurate, or important. We cannot however go into great detail on the subject here, but we must place astral vision, and mental vision definitely, before quitting the linkage between the two planes.

Properly speaking, the term "astral vision" should refer to the Second Reflected Triad of The World of Yetzirah; its Netzach, Hod, and Yesod, which are the Sephiroth that deal with personal desire. Yesod is concerned with the satisfaction of the appetites, Hod with the desire to be held in high repute by others, and Netzach with the desires for possession of wealth, or power. There being 10 sub-Sephiroth in each of these, we have 30 classes of personal desire to locate in them. The highest three sub-Sephiroth employ Selfishness, Pride, and Appetite, in a truly virtuous way; the First Reflected Triad in a neutral manner; and the Sec-



ond Reflected Triad in a truly vicious one. All these are intensely deceptive, except the highest three sub-Sephiroth, of each Sephira.

### TRAINED VISION.

Mental vision should be limited in meaning to perceptions by the First Reflected Triad. When the vision is properly trained, the training is done on these planes; because mastery here gives control below, should the adept have a mission, or a work to perform among the dwellers there. Visions in Chesed are associated with kindliness, a certain aspect of religion, altruism, the biblical "agape" or brotherly love, but not with affection in the ordinary sense. Its love is to all things; not to persons, but to all persons; not to a nation, but all nations, it knows no such word as foreigner, but only brother man, and sister woman.

In Geburah the student is in touch with the principles of Truth. "Truth at any price", is the motto that rules there. Observation, cross-examination, and experiment, are its weapons of offense; logic, and mathematics are those of defence. In this sense Geburah is the forces that are manifested in all truly scientific investigation; and Chesed is the forces that lie behind practical religion at its best, as seen on our planet.

Tiphareth is the balance point between the two. It recognizes the value of the two kinds of knowledge that are its right and left supporters, and harmonizes them in philosophy. It is called the Reconciler, the Philosopher, the King; and when highly developed with a strong Chesed on the left, and an equally strong Geburah on the right, it is the Christos' Palace, with a kingly King indeed; wise, virtuous, beautiful. Vision in these realms is nearly perfect

in well developed persons, properly trained, while still living in Assiah, for their life on the physical is entirely subordinate to that which they live in a heaven upon earth. They are on Earth, but no longer of Earth. They are sufficiently master of it to be able to use it for the benefit of their human brothers; but to have no other use for it. Some of these have "worked the karma out" which brought them here; and in their own mystic way are lifting the load from the shoulders of a humanity which has created it, and which must pay it, by bearing so much of it as is permissible although not of their own making, while they as members of humanity have the right to participate in bearing the common burden, called world-karma, as distinguished from personal-karma.

### SPIRITUAL VISION.

The third form is a vision that is not a vision in the ordinary sense, and which in its earlier stages of development is not vision in the form of seeing; but in the form of perceiving that which shows not form, of knowing that which has no image, likeness, shape.

Usually the aspirant's first acquaintance with that in which this knowing power is concealed, is a glorious brilliance that seems to pour upon him from out of space, or directly downward from on high. It is undescribable, although many have endeavored to describe it by such terms as "Living Light", "Diamond Brilliance"; the technical term for it is simply "The White Brilliance". It throws no shadows, although it may appear to be radiant; at other times it resembles solid light, but possessed of an attribute that all men seem to recognize as "living", but which they fail to intelligently portray. In our earliest experiences the

light may have a purplish tinge, or a faint violet, which is due to a certain negativity, that later disappears except when willed to manifest.

In these forms it is the Atmic Light, the synthesized brilliance of Kether, Chokmah, and Binah, which diagrammatically speaking flows down upon the perceiving Tiphareth, through a pseudo Sephira known as Daath, (DOTh), the Hebrew for knowledge; this Daath on the Tree of Life as usually shewn is situated in the centre of the square formed by Chokmah, Binah, Chesed, and Geburah; and is the avenue of intercourse between the Tiphareth of the man, and his Supernal Triad. Daath is called a pseudo Sephira because it is not an emanation, like the others; and is unknown in involution. It does not appear in evolution until the man's Tiphareth is well developed, and Chesed and Geburah are well balanced; for it is only when this condition is achieved that conscious intercourse between the man and his Higher-self is of value.

The beginning of this experience in Assiatic life, is the promise of better things; for it is through it that he slowly develops intercourse not only with his Assiatic Kether, or Higher-self; but as he increases his power of spiritual perception, that Higher-self can, and in due time will, bring about a union between The Tiphareth of Assiah Consciousness, and the Tiphareth of the Yetziratic-self of the man; which we speak of as the "Greater-self", to distinguish it from the "Higher-self."

This Greater-self is the real self, of which the Higher-self is a projection thrown out to build an Assiatic personality for use on Earth. All the Sons-of-the-Gods are of this nature; and a few of the Earth-born have by this time made sufficient growth to have grown a Yetziratic-self great and strong enough for it to be possible for them to



but partially incarnate, leaving behind in their true home a christos of their own; which is what the Greater-self really is.

Now, the God with which every man is destined to become at one is this Greater-self of himself; the Tiphareth of himself, whose home is permanently in the Tiphareth of Yetzirah, or still higher; whence It from time to time sends portions of itself into incarnation. The Greater-self of us is the entity that is evolving, and it does so through the efforts that we, the weak aptitudes and attributes of His soul make, to live our life in accordance with His will. He is the Christ which we have been creating for ages, and the only God that has anything to do with our personalities. With every life spent on earth we enrich his already great powers, by the strife we put up against our, and therefore his, pet sins. We are not the evolving entity, but only its most backward powers, plus some of the stronger, whose action will not hinder the unfoldment of those which we came here especially to bring forward; but which may perhaps assist in the process, if it be but by giving us the courage needed for victory; intellectual power to perceive the meaning of our experiences; or, heart knowledge to enable us to feel that meaning. The fighting we must do ourselves.

## CHAPTER VII.

### THE YETZIRATIC SELF.

(Or, The Greater Self.)

Adam Auilah in a Horizontal Position:—The Caduceus of Hermes:—The Twin Serpents:—Daath:—Two New Paths:—Chokmah and Binah Enter the Soul:—Introspection:—New Reflected Triads:—Prescience:—The Religious Sense:—"The Life":—Rose's "Creative-power":—Danger of Fall:—Expansion of the Tree of Life Needed:—

There is so close a correspondence between the life in Yetzirah, and that in Assiah; inasmuch as the latter is but a close analogy to the former; that they might be said to be identical, except for the fact that the incarnate soul is subject to the ponderability of its vehicle when awake; and that through it alone contact with the physical is possible; this is the only real difference.

But with the Sons-of-the-Gods there is, as was said in the last chapter, never more than a part of the soul in incarnation at any one time; and with most of them, by far the greater portion of it is continuing its Yetziratic life in Yetzirah; to which is added the all important duty of watching the course of its human image, guiding it, providing for it, and caring for it in every way; because in accordance with its success in contending with the temptations, for the meeting and mastering of which it has descended, will be the benefit to the whole, of the experiences acquired in the descent.

We can study Assiah from Yetzirah fairly well, but not the reverse, so we take up the study of the principles of the Heavenly Life.

It is usual for students to consider the Tree of Life as though it were always vertical; but it is better to employ the other correspondence of East instead of Above; and West instead of Below; in conjunction with the vertical one. We will therefore lay the Adam Auilah horizontally on his back: in which case his Kether must be toward the East, the source of power, light, and so forth, and lying just east of his head. The world of Briah is the head. The Feet will be the World of Assiah, darkness, sluggishness, ponderousness, and physical work measurable in foot-tons. The World of Yetzirah will be between them. Geburah and the right hand Sephiroth will be toward the North; and the Chesed, or left hand group toward the South.

The working position of one of the awakened Sons-of-the-Gods will be the normal involutionary position of the Tiphareth of the World of Yetzirah, although he may have his dwelling place in a much higher position, and he may travel to, and work in, any portion of the whole Heavenly Man, by providing for himself a vehicle appropriate for the World in which he desires to act, or to visit for any purpose.

The Greater-self of a thoroughly awakened Son-of-the-Gods, is an integral portion of the Great Christos; which is that synthesis of Yetziratic-Selves which performs God-work for Earth, under the direction and co-ordination of the Great Council of the White Lodge; which is the executive body, or the ruling God of the planet. He is truly "a member of the body of Christ" and his natural business office is in the Tiphareth of Yetzirah; although he is at liberty to do whatever he chooses, and go where he pleases, within the length of his cable-tow: for he is limited, just as his younger brothers are restricted, by the altitude of spirituality reached; but he will have acquired aptitudes



and attributes of which the ordinary man never hears.

As a Christos, his feet are naturally of the Malkuth of the Tiphareth of Yetzirah, and the rest of his being towers upward therefrom, his soul being the next six Sephiroth; but not in the involutionary order. His long ages of development have wrought a tremendous change in the organization of his soul. The first of which was the appearance of the pseudo Sephira Daath. He is one of those of whom it is said, his Tiphareth has risen unto Daath. That is to say that his spiritual stature has steadily increased by the advance of his own Tiphareth consciousness up the Path of Gimel toward the Supernal Triad; and that as he grew in height his view of The Adam Auliah symbolically lengthened and broadened in proportion, and his knowledge of the Laws of the cosmos increased accordingly. His altitude therefore is the measure of capacity he possesses for greater and greater service.

### DAATH.

The soul approaching Christhood has already established a fairly good balance between his Geburah and his Chesed; and these two Sephiroth will be getting quite strong; each will be reaching upwards the one for truth, and the other through love. The upward evolutionary stress of the soul is symbolized in the Caduceus of Mercury, or Hermes,\* by the two serpents, whose heads in the sceptre represent Chesed and Geburah, and whose bodies represent the course the vital stress has taken during the unfolding of the soul. The serpent whose head is in Geburah is the masculine current, and the other is the feminine. Their tails commence just above Malkuth, cross each other in Yesod, and reach out to Hod, and to Netzach respectively; the masculine cur-

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\* Q. v. page 122.

rent reaches out to Netzach, desire for acquisitions; the feminine one to Hod, the desire for display. They are called the "Twin Serpents of Egypt", each extends itself to the limit, but only to be brought back toward the other by the attracting powers of twinship; to meet and cross in Tiphareth, reaching out again the masculine to the right limit Geburah, and the feminine to the left in Chesed. In the Mercurial Symbol their progress beyond this point is not shewn; it is with this that we have now to deal.

The forces of the twin stresses are two. Each has an upward stress toward greater spirituality, a natural power of the Spirit, which is the current of will set in motion in the days of its creation, that "went forth and returned", as symbolized by the wheels of Ezekiel, (the wheel has always been employed as the symbol of the spirit). And there is an opposite nature in each serpent, which repels them in their course, but which is caused to reverse itself by the mutual attraction of the powers of twinship; each needs the other, and after a time they return to each other; only to part again on their quest, each following its own way.

In the position shewn in the Caduceus, the moment preceding the birth of christhood is figured. The female serpent has developed a strong Buddhi, and the male a strong Higher-manas, and both are again longing each for the other, the heads are already shewn turning inwards; and being under the upward stress also, the one in Chesed heads toward Binah, and that in Geburah toward Chokmah. The point at which they cross in this trip is Daath, which is symbolically situated on the Path of Gimel, half way between Kether and Tiphareth.

Daath is sometimes spoken of as a window whose shutters gradually open and permit the rays of the Supernal Triad to be perceived by the Tiphareth Consciousness;

Daath is itself the beautiful path  
but also the inner to which  
moves the outer. That path lieth  
hidden within the mother, and is

these rays are of three kinds, a different sort coming from each of the Briatic Sephiroth, and an entirely different one from the Kether; but it is a long time before the newly born christ can differentiate between them. This is his first great lesson, after that which shows him the necessity for balance.

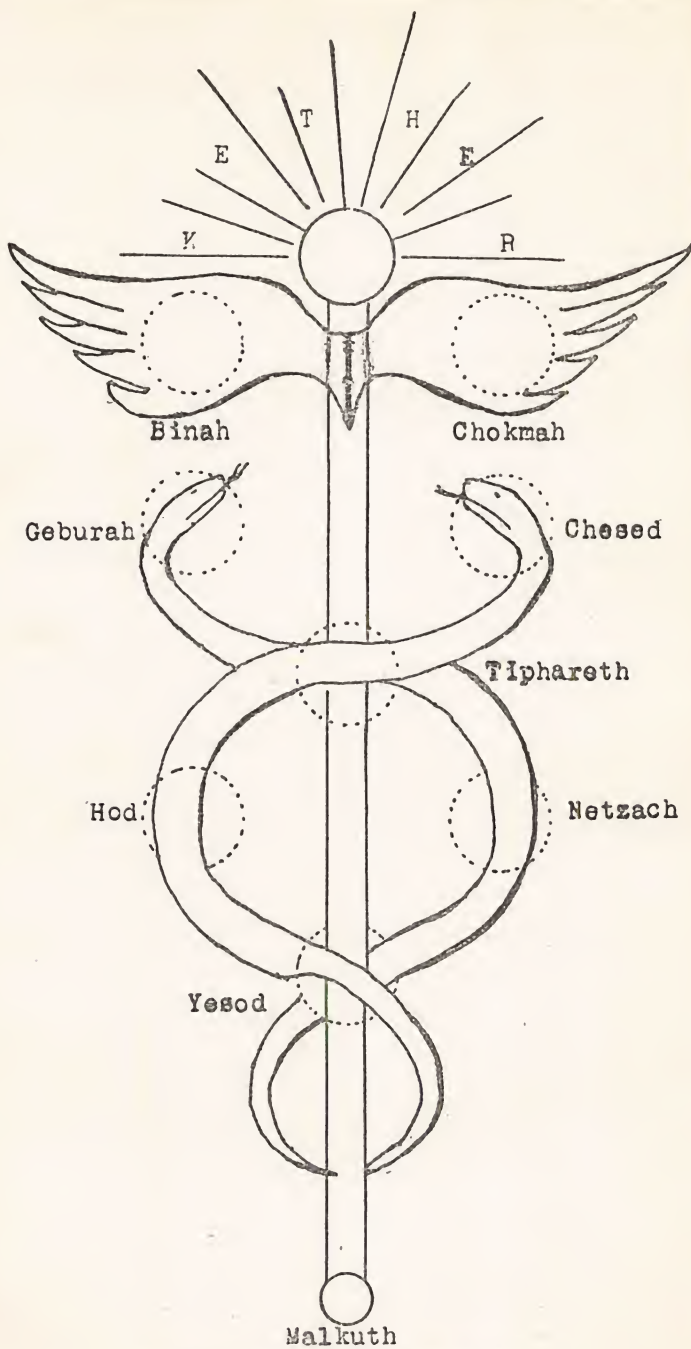
Daath is called a pseudo Sephira because it is not an emanation of Deity whose position was established in involution. It appears for the first time in evolution, when the soul is about to become something "more than merely human"; at the transition stage when man is beginning the change that converts him into a man-christ. As soon as the serpent stresses cross each other the location for Daath is fixed, and it develops into a station, through which the Paths of Heh, Gimel, and Zayin pass; permitting the evolving Tiphareth to come into conscious communication with all three of the Supernal Sephiroth; but as yet in such a way that It cannot distinguish one from the other. As soon as it can distinguish them, the human consciousness is in a new position with regard to the Atma; in which it can benefit by conscious intercourse with which ever of the three he may desire.

It is said in the Zohar, "When Tiphareth ascendeth unto Daath, it sendeth down many lights unto the inferiors." We are about to consider this dogma; and the many changes in the diagrammatic anatomy, and in the psychology of the man that accompany it.

The future position only of Daath is fixed by the crossing serpents, because the station itself for spirit-soul intercommunication cannot be established until the heads of the serpents have reached Binah and Chokmah respectively. The Paths from Heh, in alphabetical order to Cheth, are passable by involving force only, until the evolutionary force

*the medium of its conjunction, when it has come forth from the mother then is it called Jacob.*





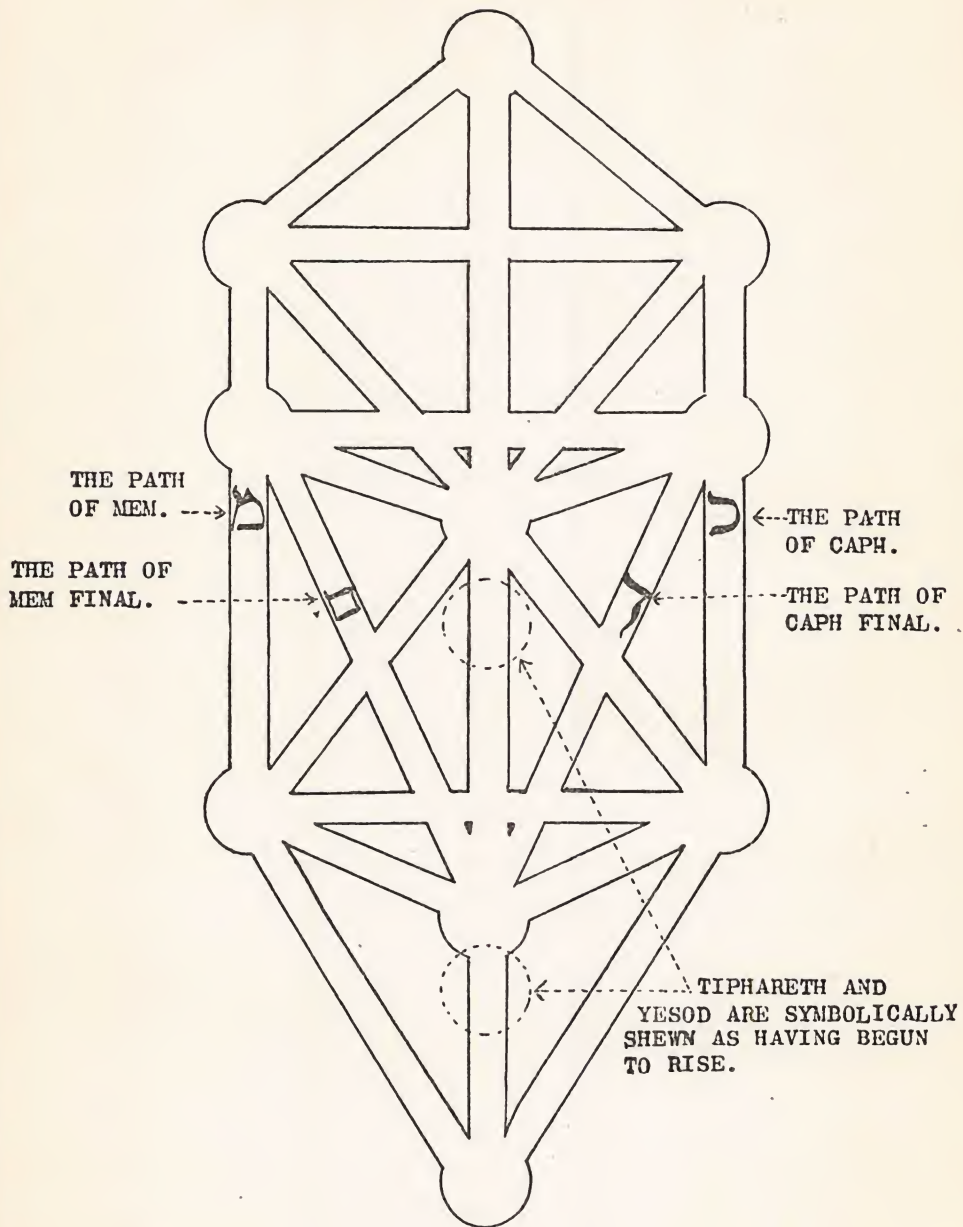
THE CADUCEUS OF HERMES.

represented by the serpents, has established itself in the Sephiroth at each end of each; whereupon action both ways becomes possible. But, with the establishment of Daath a complete reorganization of the Paths occurs throughout the whole Tree, so that it no longer looks like the same thing. The ordinary diagram of the Tree represents involution; and evolution also, up to this moment; when an instant change occurs, "as in the twinkling of an eye", when compared with the slowness of involution and evolution as a whole, and in general.

By comparison of the Diagram of the Caduceus with the Involutionary Tree, one can easily see that the serpents are about to create a new Path from Chesed to Binah; and another from Geburah to Chokmah: which when completed, and when the Tiphareth consciousness in addition has sufficiently expanded upward to function in Daath, will resemble the Paths of Nun and Lamed, and of Ayin and Yod, in the square below. But this condition of affairs will ultimately be but a straightening of the paths Yod and Zayin, in one case, and of Lamed and Heh in the other. And as Yesod ascends to the place vacated by Tiphareth similar changes occur within its square; but here two new Paths appear, that are not even foreshadowed in the Involutionary Tree, to which we have temporarily at any rate attributed the Letters Mem (final) on the right, and Caph (final) on the left. We have done this because there is a certain relation between the reactions that take place within them and those which occur in Mem and Caph proper.

We see therefore that the ascent of Tiphareth to Daath has had a fundamental effect upon the construction of the Tree, not only by reversing the upward and downward reactions of Yod, Lamed, Tzaddi, and Resh; but by increasing the number of the Paths from 22 to 24. The symbolism of

## THE MODERN TREE OF LIFE.





the 22 Letters that have hitherto sufficed has been superseded: the 32 Gates of Wisdom have become 34; verily the life of the man is a thing of the past, and the evolution of the christ is in full blast: the Law of IHVH has become obsolete, and that of IHShVH is in full action; but only in its beginning, for there are already further signs of evolution in actual manifestation in a few of the spiritual leaders of the world. The establishment of the condition represented in the diagram, The Modern Tree of Life, is but the completion of the first great step in the unfoldment of a man-christ; the second step is already in progress and as it unfolds the number of the Paths will be still further increased. But so little of this second step is known to any of us that it would be premature to say much about it. But a few words are permissible, because they are merely evident deductions, and announcements of observed facts. Clairvoyantly observed of course, because spiritual things are spiritually perceived; but every one has to verify these observations for himself, which he will do when the time comes and sufficient progress has been made by him; but if an aspirant is informed of the steps which await him on the Path, he will be on the look out, and therefore in a position to see and understand the things he desires, as soon as they are ready for him to perceive them.

The deduction that naturally follows is that the Chokmah and Binah have entered into closer relationship with the soul than before. In fact they have become a portion of it, and therefore necessarily have come entirely under the command of the "King". But the King is no longer what he was. He is a perfected and risen King, who has met and become at-one with his one-time God, with what was his Higher-self, for forces of the Old Kether have gone forth to meet the returning Christos, and the two progress

together from now on in the thoroughly established Christ-man. The function of the former Kether will at once be reinforced by a higher power, who now undertakes the direct leadership of the perfected personality. The Yetziratic-self assumes a duty with regard to the image, corresponding to that held by the Higher-self; who be it remembered has not descended in reality but only symbolically to unite with the rising christ; and has projected his two polar forces Chokmah and Binah into the soul. The Kether then replenished as it were by the Greater-Self, puts forth a new pair of Sephirotic poles to complete a new, and greater Supernal Triad.

This condition was foreshadowed very definitely by Rose, who called the two new spiritual forces "Prescience", and "The Religious Sense" respectively, some 50 to 60 years ago. Their putting forth has now been observed by hermetists, and will be observed by others as time passes. The names given to these forces by the instructors of Rose have been adopted; and the diagrammatic position of "Prescience" on the Tree is immediately above Binah, while that of "The Religious Sense" is immediately above Chokmah.

We have purposely run ahead of our story for the purpose of presenting a brief view of impending changes that will become fairly common among spiritual students before the Aquarian Age merges into that of Capricorn.

The functions of Chokmah and Binah are of the nature of what is now called super-conscious memory, as distinguished from sub-conscious memory. The latter is "Instinct" pure and simple, and the effects of Chokmic and Binic inspiration resemble instinct in their action, to superficial observation. But they are of a very different nature. Instinct proper is purely Yesodic memory, and entirely non-selfconscious; its method of action is by reflex muscular

activity in an organism created by Yesod to respond to this or that stimulus, without the existence of self-consciousness to in any way interfere with its effects; while the spiritual instinctive action of Chokmah and Binah, is a superconscious memory created by the assimilation of the digested experience of multitudes of human incarnations into soul-substance. It is a memory that knows the rights and wrongs of things through having repeatedly experienced the results of right and wrong action; and the digestion of those experiences through devachanic meditation has enabled the Greater-self to assimilate into itself conscious soul-substances which are these memories, sublimed as it were, into essences; which automatically presents themselves as percepts when the advanced human being is in the presence of conditions similar to those which he had experienced ages before, and had slowly transmuted into axiomatic percepts, to prompt him to this as that action on the one hand; or manifest to him, in the form of axioms, this or that truth concerning the conditions of the present moment.

There are two classes of ideas therefore connected with this instinct, one connected with form, and the other with action; but axiomatic force is the characteristic of both. They tell us truths that are self-evident to us for the reason that we have in the past solved the problems concerned so many times, that their solution is presented to us simultaneously and automatically whenever they come up. The former dealing with objects we consider static, is therefore of Binah; and the latter dynamic, and belonging to Chokmah.

While the Daath is formulating itself, and the Tiphareth is but commencing its passage up the Path of Gimel, these memories are called intuitions, and are supposed to have been explained by being so recognized. What they really



are the student only knows by information he may have received, he does not know of his own knowledge. But as he advances in his work, and growth, this rectifies itself, and he begins to exercise a new species of intuition which we propose to call "introspection" to distinguish it from the instinctive axiom-giving species which he already knows.

Introspection is a direct questioning of Chokmah or of Binah, it is the asking it for a solution of difficult problems of all kinds. It is not the perception of axiomatic force in an inspiration received from one of the two Sephiroth, but the direct request for knowledge; and if the matter be one connected with the attributes or aptitudes which make up his Kether, he will usually get the answer from Chokmah or from Binah at once. On this account have these Sephiroth received their names; Chokmah being connected with action, or dynamic, gives "wisdom"; and Binah being connected with form, gives "understanding"; when called upon by introspection.

The limit to which this introspection may be used is indefinite, because behind the Kether is the Greater-self to whom there is appeal in cases in which the Higher-self is unable to act to his own satisfaction; while on the other hand it is often more desirable that the image should be without the answer, and left to his own judgment. And again as the Tiphareth approaches Daath, as we might say, his rights and powers increase continuously. We say "as we might say", because this approaching of Daath is not of the nature of a steady process except from a distant viewpoint. It is the cultivation of a mental habit; a habit of consulting Chokmah or Binah frequently, and more frequently still, until the intervals decrease to an almost vanishing point, to a point at which the man's normal life is lived in an almost constant, a never forgotten, habit of ap-

peal to the spirit; and as constant an obedience to its admonitions. Then the Tiphareth has taken the place of Daath for good.

Let us now pay closer attention to the effects that begin to appear in the perfected Man-christ, through this assumption of the Kethereal function by the Yetziratic Christ, and the creation of a new Supernal Triad, by the projection of the new pair of Sephiroth from the Kether now activated by the Yetziratic-Self.

The former reflected triads are now reversed; but although reversed they have presumably assumed a new reflected triad organization for the involving process, which cannot be thought of as having ceased. Thus the First Reflected Triad is now Chokmah-Binah-Tiphareth, in which latter the former Higher-Self has coalesced with the King consciousness.

The Second Reflected Triad is now Chesed-Geburah-Yesod: and a Third has appeared, Netzach, Hod, and Malkuth.

The first inference that we draw from this is that the work of the entity is once more laid out for it, that the existence into which he is now entering will still be one of reversal of Reflected Triangles. The upward stress of the Caduceus, together with the pendulum swings of the serpent heads as they force their upward way, must go on. The process that produced first an actively evolving Tiphareth; and then established the place of Daath; must again perform a corresponding service, and establish a correspondence of the old Daath, in the interval between Chokmah and Binah, and the New Supernal Triad.

How is all this to be done? We may guess perhaps with some accuracy as to the part that will be played by Tiphareth; but we have no assurance that some unknown

and unsuspected principle will not transcend the JHShVH Law.

In the case of Yesod it is quite possible that Yesod instinct may be destined in the far distant future to balance Geburah and Chesed, even as it seems to become able to reduce the selfishness of Netzach, and the pride of Hod to a condition of instinctive servility. But what about Malkuth?

It seems hardly conceivable that the vehicular sheath of the God could be destined to smother the Kama-manas; yet it may be so. Conditions are here symbolized upon the operation of which we are quite uninformed. We meet with a veil as impenetrable to our present visual powers as any we have met before. We are facing another of the divine mysteries, and we must await our own unfoldment before we can know anything about it. We are at a place where the believers in the "Absolute" would once more fancy that they had found it, unless experience had by this time taught them the nature of its veils, which are the only attributes possessed by that imagined convenience.

But we can easily foresee a work that will need ages, for it will be a long time before Prescience and the Religious Sense are received into the soul, as Chokmah and Binah have now, in humanity's leading members.

The New pair of infant Sephiroth put forth by the Greater-Self, afford another, but less abstruse mystery. Their nature has to be learned, and their influence must undoubtedly be used in the further unfoldment of the Tiphareth. We are told but little about them, only just sufficient to enable us to keep a lookout for phenomena that may perhaps be attributed to them.

*Prescience* has no resemblance to the psychic prevision which is occasionally encountered, and is so often remarkably correct in several of the points observed. Coming



events cast their shadows before; it is these shadows that are seen by prevision, and are considered prophetic messages; but very few of which are even in part true. The New Sephira is named Prescience, not prevision. It is not seership, but the ability to know of one's own powers what the results of action will actually be. At present we have no such faculty, its nearest representatives being Chokmah which merely tells us the wisest course of action under given circumstances, but it tells us no more than the possible or probable outcome; and the Conscience, or Kethereal Voice, which simply shouts in our soul's ear "Don't", when we contemplate foolish action. Prescience knows, or has the power of knowing, if it will to do so, what the effect of so much of this or that force made use of under this or that set of circumstances will be; just as an engineer can advise a client concerning the action and reactions that follow the use of physical energy upon physical substances. It is a kind of mathematical power that deals with imponderable materials, and the forces that operate them.

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As Prescience develops, the responsibility of the individual advances to new standards in accordance with the progress it makes. Ordinary man is responsible for his motives only, but he is not responsible for the outcome of his actions; if he were, he would be unjustly treated by nature. The only retribution that is meted out to him for his foolish actions, is such experiences as will force him to see their folly; and these have already been imposed upon him by himself, on his judgment day: on the day soon after death, when he realized his folly, and condemned himself as deserving this or that punishment. This judgment is generally too severe altogether, and it is the duty of the authority that governs the matter to modify it to a more merciful one, but which will have as good, or prob-

ably a much better effect, than the self-imposed one would have had. The unpardonable sin for the ordinary man is action in accordance with motives which he perfectly well knows to be foolish.

The unpardonable sin for the Adept, who knows the Law; and who refuses to listen to the Voices of the Supernal Triad, of whose natures he is fully aware; but listens instead to the voices of Lower Sephiroth when they demand satisfaction in opposition to what he knows to be the voice of Conscience, or of the Intuitions; and also to a lesser degree when he acts without using introspection in cases of doubt, or difficulty. Even the Adept however is not responsible for the effects of his actions; but only for his motives, and for his neglect of the duty of seeking spiritual guidance when necessary.

But with a Master who has a well unfolded Prescience the matter is very different. He has a growing ability to know for certain just what the outcome of any decision he may arrive at will be; and he is responsible for it. We are informed that the nature of the aptitude is one of ability to calculate the exact effects that will follow the application of spiritual, mental, or astral energy to any undertaking. This marks the limit of human knowledge concerning this power; but the Aquarian Age is expected to bring many a hermetist to good acquaintance with it, even while in the physical.

*The Religious Sense*, is the feminine member of the new pair. It is hardly possible to put into words a definite account of the exalted emotions that flow from its action. Nevertheless one can feel their nature and understand something of them by meditation upon the Formula given by Rose, to whom we are indebted for the earliest hints concerning both of these Powers.

Rose informed us that the Religious Sense was a power which depended upon man's love for God. It is impossible for a man to love anything he does not know; and as his knowledge is, so will his love be. Who could possibly love the God of the Old Testament as depicted in christian exoteric writings? One might fear him if one could be persuaded to believe in the existence of such a fiend; fortunately that is a very difficult thing for any un hypnotized person to do.

The time is hardly come when it will be kind to say what must someday be said about deluded fanatics who profess all kinds of love for a hypothetical God of their own picturing, and who perform fiendish deeds in his name; or who attribute to him injustices, and tyrannical cruelties, that would shame any decent human soul not intensely obsessed by such suggestions as those put forth in many pulpits, especially in the case of some of the revivalists; who in their frantic fanaticism are unconsciously to themselves the most horrible of blasphemers. To preach a God of Love and then to attribute to Him the emotions of vengeance, hatred, hot temper, injustice and cruelty, following this up with an acclamation of their love for him, would be considered perfect evidence of insanity in any court, if applied to a person who is real, instead of to a God who is but a theory.

Knowledge of God in reality, of His nature, His Laws, His justice, His providence, His love, wisdom, and power to help us in days of evil, as well as freedom from vulgar vices; are prerequisites to loving Him. Until a man knows these things he loves one side of a picture with two sides at least, and often with a dozen; some of which portray divine characteristics, some very human ones, and some infernal ones. He can learn of these things only in God's



Schools; which are places in which theology is unrecognized, or is repudiated as man made speculations based on the most foolish, and absurd of premises.

The Schools of God are not advertised in the press. Every would be scholar must find one suited to him by the power of his own intuition, until introspection has become one of his aptitudes; under the former he will meet many obstacles, under the latter he will be led straight to the door.

We say pointedly that the aspirant to Spiritual Knowledge "can learn of these things" in God's Schools. We do not say that he can learn them there, although it is possible to do so if one's karma admits of it. Before one can learn a thing it is more than convenient to learn *of* it. In almost everything it is wisest to learn the theory first; but it is very foolish to wed one's self to it. A theory is a working hypothesis, and is really a necessity in all research work; and there is no research work that compares in difficulty with finding exact knowledge of the Nature of the real Divine Powers who exercise God Rights, perform God Services, toward humanity, and toward the animals, plants, and rocks.

In the Schools students are put on the trails by which they may track the knowledge, by means of guided observation, meditation, and experiment; all of which every one must do for himself; but to this must be added as the most important point, He must live the Life. Unless one live the life the soul faculties will not become spiritualized; and the higher divine truths are only found by those who are pure at heart, as well as learned in the sciences; from all others they veil themselves in their own peculiar veils.

The idea of "living the life", is apt to bring up the picture of the convent, or monastery; of the ascetic; the

vegetarian; the prohibitionist; the celibate; the strict attendance to church obligatory offices, and sacraments; strict rules of observances and so forth. All these things are laughed at by Rose, as "werkheiligheid", literally "work-holiness"; "work-piety".

None of these things have any part in "living the life" except as a side issue in certain cases; when such is the case the intuition of the individual himself is the power that prompts him thereto; and it is usually done in such a way that it seems natural to him to adopt this, that, or the other line of habit cultivation; either temporarily, or for good, as he feels the urge thereto. Living the life is service, not to an idea, but to mankind by which one acquires a habit of loving humanity; and through that love for humanity there comes first a perception of the manner in which humanity is cared for; then a knowledge of the Laws that regulate that care; and after that an intense respect and love for the powers of Love and Wisdom that established those Laws, and faithfully and lovingly carry them out. When this is established the Sephira to which the Name The Religious Sense is given is in full growth. That into which it grows is beyond us, except that it must make every one who has brought it thus far a more zealous servant of his fellows, even down to the lichen that grows on the rocks; it makes him a lover of God because he loves and serves that which the God powers themselves love and serve. By this the man has become a working comrade of the Gods; their work has become his work; their will is his will from now on forever; and as he continues to improve in service he necessarily converts this at-one-ment with them into identity, and all that that connotes, whatever it may be. Thus does the Son-of-the-

Gods earn the right to admission to the ranks of the universal celestial order, The Ancients of the Ancients.

The Greater-self of every awakened Angelic Heaven-born individual is far along this course; and those of the Higher Heaven-born are close behind them. And we, their respective Images, are the beings through whose conflict with the darker powers; with all the aid that they can give us compatible with our growth in strength; or more properly their growth through this their weakest aspect; are the sole means they have of overcoming those earthly errors which still hold them back. Our errors are their errors separated from their owners higher powers for a time, for special drill and training; our virtues are those of their virtues that are provided to assist the transmutation, without hindering the work; which might easily happen if we were gifted with their noblest traits, which might lift us right out of the sphere in which the errors could shew themselves. As we conquer, they rise; as we transmute, their power for service is increased; each one of us is growing a God into a greater God.

From what has been said it is easy to infer that the assumption of direct control of the Image by the Greater-Self is associated with the passage from Adeptship to Mastership. Of course one shades gradually into the other there is no sudden change as that word is usually understood; yet in cosmic time it is sudden, because the higher an entity ascends the more quickly does he proceed; and the speed with which the Master advances would appear extreme to a man of the masses, were it possible for him to grasp the nature of the life of so high a being.

The appearance of the two new Paths, Mem (Final), and Kaph (final), are associated with this rapid growth. Rose announced a hermetic principle that appealed to the



writer with axiomatic force, but which was inexplicable by the Ancient Tree of Life. For 30 years that explanation was sought, but was never found until at last the Modern Tree was unfolded in its perfection to the point shewn in the diagram.

Rose, as has often been said, used the simplest of language, often employing phrases to express ideas which, had he been possessed of the Qabalistic technique, he could have stated in single words. For instance, he described Chesed perfectly and called it "moral feeling"; Geburah he described excellently as the logical processes of induction and deduction, but called them by the ambiguous, or we might say "multibiguous", word intellect. For the word Yesod he employed a multitude of expressions linked around the term "creative power", among which was the picture forming aptitude upon which memory depends, and therefore instinct even in the lower creatures. The creative power gave to animals and man all those instincts which have for their function the preservation of the species and the individual; and these operated by means of what he could not well call anything but pictures. The word engramme had not been created in his day, nor was nervous physiology understood so well as it was but a few years later. Among the instincts, of course, sight must be enumerated; both in its anatomical needs, and in its physiological and psychological processes.

The development of clairvoyance therefore is a function of Yesod. Imagination is an elaboration of clairvoyance; but he elaborated from imagination what he called "creative imagination"; which is equivalent to what nowadays is often called "creative thought", but Rose's term is the more advisable because it is the more accurately descriptive.

He then tells us that the creative imagination is but

crude, and by no means powerful until Chesed is developed, and has balanced the logical power of Geburah, transmuting what he calls intellectual morality, into true morality. To explain this in his language is a necessity because of the looseness of the terms he was obliged to use.

With him "intellect" was strict logical thought; while "moral feeling" was that faculty of the soul which derives its satisfaction from observing the happiness which one has been able to afford to others. The former, one of whose errors is hatred, is the progenitor of the latter, which in its full development is disinterested love. The process is described as follows:

The first item in truth seeking is observation, which is at once followed by the second, comparison; from which comes a theory, which is proved or otherwise by further observations, and experiment. The logical man, in whom no Chesed love has as yet developed, fortuitously happens to do something to another which gives the latter joy; it may be his dog, a little child, perhaps one of his own. That joy seems to be contagious and he himself catches a ray of it, and a new emotion of a most pleasing nature is experienced by him. He does it again, with similar results; and soon finds out that the purest happiness that he ever enjoyed is that which follows the making of others happy. He likes it, and makes a practice of giving enjoyment to others for the selfish, but rational purpose alone, of promoting his own enjoyment. This condition of mentality Rose calls "intellectual morality".

Intellectual morality leads directly to the creation of a habit of action in accordance with its promptings; and as it becomes more and more automatic and habitual, it loses its selfish element, and increases in keenness and purity. It passes into a kindness in which no selfinterest is pres-

ent, and he has a Chesed growing nicely in power, and soon to balance his Geburah.

Having arrived at this stage his Daath opens, and rays of Chokmah and Binah creep through; he comes to gradually hear the Atmic voices, to understand their axiomatic assertions, and their promptings to conquest of all hatred, selfishness, pride, and sensualism. To the extent that he listens to, and obeys these voices, he overcomes the lower Sephiroth; transmuting their weaknesses into corresponding talents; and therefore it becomes possible to safely entrust him with a knowledge, and use of higher powers; which had he been able to use them earlier, he would certainly have applied to purposes of self-seeking; and would have fallen into the most dangerous forms of black magic, necessitating a fall again from the spiritual height to which he might have risen.

He would have fallen into black magic for this reason. He would have striven to use his new powers for selfish purposes. He would not have used them, but he would have striven to; his motive calls for the fall. He would not have used them because he could not. All that he could have done would have been to employ hypnotism in one of its many aspects; or engage in some of the minor forms called sorcery; even these would not be very hurtful if he used them without selfish purpose. But one who had once attained to great Geburic strength, without its being balanced by an equally strong Chesed could not possibly be trusted to contact what has been called "the All-potent Forces." Therefore no Path is permitted to exist connecting Chesed or Geburah with Yesod until Tiphareth, the King, is rising to Daath; and a purified Yesod has been prepared to receive the word of Truth from Geburah,



and of Altruistic Love from Chesed, and to dominate Netzach, and Hod; while at the same time it is protected by the full union of the human consciousness with all the Sephiroth of the Atma; and the further presence of the Greater-Self as the guiding God-power.

This is the condition depicted in the Modern Tree of Life, where, for the first time the Sephira whose duty is the creation of physical, and astramental organization, is permitted to come into direct connection with the creative functions, that appear with the full development of Chesed; whose one great all embracing emotion is the providing of happiness for everything that is capable of appreciating it. And necessarily, with the connection of Yesod with Chesed comes its linkage with Geburah also; for it has lost its hatred, and all its destructive fires as well.

Chesed modifies the action of the acquisitive powers of Netzach, grown by commerce, finance, politics, through the ups and downs of fortune, as it is called through the Path of Caph. Geburah compels the sacrifice of self-esteem and vanity through the Path of Sacrifice, Mem. These two Sephiroth which constitute the Buddhi-manas now turn their direct influence upon the rising Yesod, now becoming the controller of the purified instincts derived from the transmuted Sephiroth Netzach and Hod, and permit Yesod to exercise its creative faculties on a higher plane of existence, under the control of the self-consciousness of an exalted Tiphareth, which can now enforce obedience through its connection, and at-one-ness with the Greater-self, which becomes the Kether of the new christ.

For this reason we have for the time being given the two new Paths the symbols of Mem (final) and Caph (final) respectively; until the hour comes to still further expand the symbolism of the New Tree.

## CHAPTER VIII.

### PHILO JUDÆUS.

Influence on subsequent Theology:—An Eclectic Philosopher:—The Logos:—Not an Initiate in that Incarnation:—Held Many Qabalistic Doctrines:—His Rules for Scripture Exegesis:—

In drawing attention so pointedly as we do to Philo Judæus of Alexandria, it is not to the value of his conclusions that we wish to draw the consideration of students, but to the traditions that have come to us almost entirely through the church of his method of exegesis; and of his relation to the learned schools of his day as a great link between Judaism, Pythagoreanism, and Qabalism then; and between Judaism and Christianity since then.

Henry Preserved Smith, (in *The Religion of Israel*) is so highly impressed with the value of Philo's work to the Christian Religion that he claims that to him belongs the beginning of christian thought, rather than the end of Jewish, because his influence on christian theology and exegesis is marked and may be said to have endured to the present day. Smith's general conclusion is undoubted, although many of the points which he uses in demonstrating it are debatable; especially does he seem to ignore the influence that the Egyptian thought may have had on Philo, convincing him of the sharp opposition between body and soul, which he attributes to the influence of Platonism, utterly ignoring the fact that Plato's great teacher Pythagoras, and other noted Greeks were students in the temples of Egypt, where the Khu (Spirit), the Ba (Soul),

and the Ka (the Magnetic Aura, the Nephesh, the Shadow) were all in strict contrast. He also overlooks the facts that Plato, himself a follower of Pythagoras, and immediate pupil of Socrates, is one of our chief sources of information concerning the learning of the Egyptians.

The conclusions published by Philo are by no means necessarily those to which his studies had brought him; but may have been only so much of them as he dared, on spiritual grounds, to give out. Without a knowledge of the Secret teachings of Babylon he could hardly have said much that he did say. But there was a strong spiritual prohibition existent "in the air" (sic), concerning the concealment of polytheistic principles; and an exhortation to deal with and propagandize the monotheistic ones, which had been caught by all Lodge workers for 300 years. The Qabalah was the strong authority on this question in the possession of all western initiated hermetists. It is quite possible that he was a member of the Essenes, although we have no other evidence than his knowledge of the allegorical nature of the Jewish Scriptures, of his rules of interpretation, and his evident acquaintance with the Ancient Wisdom. Although he was about 50 years of age when Jesus was executed as a traitor to the Jews in reality, but ostensibly to the Romans; Philo is recognized, and has always been recognized as one of the preparers of the way for the mission of the Piscian Avatar. He was not necessarily an initiate in that incarnation, but it is beyond question that he was in earlier ones an initiate of high degree; but who, like Alan Kardec, Rose, Maitland, and a few others, had refused initiation in that life; but who, also like them, had brought over sufficient power of introspection to recall his spiritual memory of hermetic principles which



he had mastered, and assimilated into soul substance long before.

The exegesis he made, and the conclusions he put forth, like those of the great teacher who was his contemporary, were no doubt hampered by the spiritual policy of the times, and for what he did say to be of use, it had not only to be monotheistic, but also simple enough to be received by minds that were not ready for initiation into the Greater Mysteries, where the nature of "The Absolute" was quite well understood. The Absolute, was the only One God it was possible for him to acknowledge, and so long as his duty was to emphasize the omniscience, omnipresence, and absolute superiority of Jehovah to all other Elohim, Jehovah had to be the Absolute. Undoubtedly he well knew the impossibility of instructing the unprepared in truths that were far beyond their capacity to understand: but his duty seems to have been to do so to the best of his ability.

He taught that a special training was requisite for the determining of the real meaning of scriptural allegory. How did he know this? As a philosopher he is not credited with much original genius; but only with a wide range of information gained by hard work in mastering the philosophies of the world. Platonism, and Buddhism are freely accredited to his repertoire; he is even held to have been a mediator between polytheism, and monotheism; but nowhere is he suspected of being an initiate in that life, at which period the knowledge of the "Mysteries" seem to have been under a closer seal than they were in the immediately preceding, or in the subsequent centuries; and none but higher initiates knew what the more sublime of the polytheistic Gods symbolized. Yet in spite of want of original philosophic genius his writings had a great influence in

his own time, also on that which immediately followed him; and are certainly of at least academic import in ours. It is with the last that we are interested, because with a vast increase of knowledge of the nature of the physical plane over his, and with the light thrown by the modern revelations upon the secret cosmology, and other points in the Secret Wisdom; we are able to apply the exegetic principles announced by him, and confirm the facts revealed to us by finding that they are all, or mostly, recorded in the Bible in cryptic language: which however still demands the same special training that was needed then; namely, instruction in the knowledge that was communicated to initiates only, but which has now been ordered by the Angelic Heaven-born to be unsealed to a very considerable extent to all that are capable of benefiting by it; that is, to the very souls who previously sealed it.

That by which Philo is best known to the world is the adaptation of the Greek notion of the Logōs to more modern times; to personify it into some kind of a God, simple or compound as suits the reader, who acts as an intermediary between the One Absolute God, and humanity. Not that the Logos was wanting in clearness before he took it in hand, and developed it into what is really an absurdity; but because monotheism was itself impossible, as a God to which man could feel drawn by love, and needed a go between, an interceder, an advocate, who could be served with love and enthusiasm for that love with which "he first loved me"; which is the real reason why, a man may say with truth, "O! How I Love Jesus—because he first loved me." Never has any one heard O! How I love the Absolute; or Jehovah, even; because he first loved me.

The Greek Logos lost its real meaning and became Jesus through the unsuspecting efforts of our friend Philo.

John who must have written his gospel long after Philo's death clinched the matter in its first verse, and our theosophical friends are making the subject still more confused than it was when Philo and John had done with it.

May be that John was not guilty, because he himself was a mystic and a Qabalist of no mean order, as his Gospel conclusively proves to a brother qabalist. May be John wrote in plain Greek, knowing as all Qabalists who have essayed their hands at qabalistic exegesis know, that the simplest language frequently conveys the truth in so direct and simple a manner, that priests and theologists cannot perceive it.

Logos primarily means "reason", and secondarily only does it mean "a word" or rather tertiarily; because Logos means a rational discourse in the second step; and a word because the discourse is composed of words. If we read John i, 1. thus:—"Primarily was Reason, and Reason was with deity, and Reason was Deity," we have common sense, and fairly good hermetic philosophy; and certainly no confusion, and discussion, such as has landed us in these days in first, second, third, Logoi (and no one knows how many more to come); all of which different kinds of reason have their special functions.

Of course this is the affair of those who take pleasure in this kind of mental gymnastics; and we as people of the Aquarian Age have nothing to say to those who like it, or believe in it, unless they annoy us by persisting in forcing their bavardage upon us.

Philo does not seem to have been acquainted with Hebrew, the only form of the Bible with which he was acquainted appears to have been the Egyptian Septuagint. Now if he had known the book in its native tongue he would have been amazed to find that his rules applied with



ten times more force than they do to the Greek. If he perceived allegory, and in a slight degree disclosed it in a Greek translation, what would he have done to the original? is a query that immediately rises in the mind of one who has tried his hand at that kind of work.

It is highly probable that there was a reason for his being deprived of the Hebrew tongue; because had he possessed it, and set his energy to work upon it, he would have hindered the work that he desired, and we must think, was commissioned to perform. He worked for monotheism, and threw all his love for truth into an endeavor to make it as reasonable, and as attractive to human minds as it was possible of being made; and he succeeded very well indeed, being an important contributor to Piscian theology.

However he held a few qabalistic principles that no exotericism has been able to except. For instance, he held that, "God" (i. e. the monotheistic God) has no attributes, and therefore no name, and reveals Himself in designations expressive of His inexpressibility." This is pure Qabalism, as we shall shew later. Another is "Man is a microcosm a little world in himself:" but it is a very bald statement when compared with the Tree of Life system of correspondences. He however is still more eclectic than we have shewn so far, for he goes so far as to echo the Zoroastrian view that the soul is divine in her nature, and the body the source of all evil; which again is extremely crude, and apparent only; for a body is one of the greatest blessings a man can have, and all its sufferings are further blessings, in disguise.

But we must remember Philo's time; and also another statement of his which he certainly lived up to. He declares that for a true insight into the mysteries of allegorical scriptures that a man cannot possibly be too highly

instructed in the sciences; to which we add history, art of all kinds, language and languages, and every subject that interests mankind. The erudition of a perfect exegete would need many life-times to acquire; therefore only the oldest souls are capable of doing much good work in this line; and every one who takes it up is appalled by the amount that a whole life of study, experiment, and verification, can bring; in comparison with what is needed. We now pass to a consideration of some of his rules, which though they generally apply to Greek, are for the most part still more imperative in Hebrew.

He gives certain general rules, and quite a number of specific ones.

#### PHILO'S RULES.

*Whenever a passage appears to state something unworthy of God the literal sense must be entirely neglected.* The strict observance of this rule would cut out almost the whole of the Old Testament; especially if Philo's own definition of God given above is to be accepted. For it seems to do little else than give attributes to God, some of which are peculiarly fiendish, and most of which are decidedly human, foibles and virtues alike. This is peculiarly true; so much so that the task of complete Bible exegesis daunts the most enterprising student. All that one man could attend to is a little piece here and another there; but as he goes on he finds in this God business, that "The Lord" of the old Testament is most correctly translated *The Law*, and there are also many generalizations of this kind that once discovered make the "going" a little less and less laborious.

*The same neglect of meaning is to be observed when*

*anything senseless, or inadmissible is affirmed.* But who is to say what is senseless, or inadmissible? for no one knows better than a hermetist that the wisdom of man is foolishness with God; and that the converse also is true that what appears foolish to man is frequently a wise provision of Providence.

Further *Philo rejects contradictory statements.* He surely cannot have realized that spiritual truths are often better expressed in paradoxes than in any other way. Who is to judge? The answer that the Aquarian Dispensation makes is, The questioner must answer his own question to the best of his ability; and having made his judgment must live up to it to the utmost, until he discovers he has made a mistake. Then he must revise his decision and decide again. It is only necessary that a man shall make up his own mind as to what is right, as a theory, as a working hypothesis, and honestly strive to prove it by living up to it. What his belief is, is no man's business but his own, so long as he does not put it into effect to the injury of that of another, because he then forcibly makes the "other fellow" a partner in his opinions; to which he has every right to object, and to forcibly resist, if reason fails to be effective.

*The doubling of a phrase, or its apparent doubling; or a paraphrase, or repetitions generally, are notices to be careful, because unsuspected meanings are to be suspected.* This is important. The Hebrew Bible is a Qabalistic work written by Qabalists for Qabalists of future ages, rather than for those of the Piscian Age, except for the latter to pass them on by word of mouth, until the time for revelation should come. And that time is now. The Bible authors who were engaged officially in this work had no time to waste in needless words; their time was taken up suffi-



ciently with seeking forms of expression which concealed as well as revealed.

The exegete is not bound to accept the divisions of the letters into words as they are given. The original had no such divisions, the making of the words, of the sentences, verses and paragraphs was the work of the rabbins, not of the authors; and it was quite usual for the Jewish wise men to miss the meaning altogether, but few of them were sufficiently instructed in the hermetic philosophy to do otherwise. There were but few Ben Jochais; and they kept still outside the Lodge. So if a student discover that any verse can be divided into different words, he is at perfect liberty to do it, and is entitled to translate it accordingly. Frequently a word may be changed into a different one by rearranging the letters. If this can be done, and the new meaning is in accordance with hermetic truths, and with scientific truth he has probably an intentional metathesis of the letters to deal with. Metathesis is a recognized Qabalistic method of concealment of meaning. The very first word of Genesis is capable of being meta-thesized by the transposition of one pair of letters, and changing the meaning from one hermetic truth into another, which latter has never been noticed, nor even heard of, until the present systematic revelation of the philosophy began some sixty years ago. There is little doubt that 'berashith' (in times of old, or in the commencement, etc.) was selected by those Babylonian initiates who knew the doctrine, for the very purpose of shewing to us, the hermetists of the Aquarian Age, that they were acquainted with a relation of the physical plane to the worlds above it, that had been quite forgotten, until the teaching was given to Rose, in the sixties, and published by the Rev. Roorda Van Eysinga in *Spiritische Tijdschrift*. 1872-3.

The doctrine is that after the worlds of Atziluth, Briah, and Yetzirah had been created, the ponderable world was created from the residue left over. Now the letters of berashith are BRAShITH (be in, etc. rashith the source) if the R and the Sh are transposed we have ShARITH (shereeth) the remnant, the rest, the residue. And rendering B from, instead of, in, we get "from the residue". This first verse is a very strange one, this is only one of its peculiar points.

*Synonyms need careful study.* In the creation story Why is the supposed ancestor of the human race sometimes called ADM (Adam) a common Man; and sometimes AISH (ish) a personage.

*A play upon words usually signifies, Look for a deeper meaning.*

*Definite allegorical meaning may be gathered from certain particles.*

The most striking example of this is in the particle ATh (eth). It is extremely common, especially in the early part of Genesis. In the dictionary it has a lot of meanings, but never once is it translated in King James version; nevertheless it has a very definite meaning. In Qabalism it signifies essence, as nearly as may be. It consists of the first and last letters of the alphabet, and is more or less equivalent to the Alpha and Omega of John. In creation it usually refers to that which is manifest in a higher world awaiting manifestation on a lower. Thus Briatic objects are the eth of their Yetziratic counterparts; and Yetziratic objects are the eth of their Assiatic counterparts. Without the knowledge of the four Worlds of the Qabalists the first verse cannot be correctly translated, because it contains two "eths" both of which are entirely ignored; although both of these "eths" are capable of

double meanings announcing hermetic truths, neither of which is perceptible to the most profound linguist, until he shall have mastered the hermetic cosmic creative principles; wherefore the translators could make neither "head nor tail" of them. They had never heard of Atziluth nor of Briah; and the first chapter of Genesis treats only of the creation of these two Worlds. Yetziratic creation is dealt with in the second and third chapters; together with many references to the world of Assiah, in passing as it were.

*Every word must be explained in all its meanings in order that different interpretations may be found.* If this is necessary in the Greek interpretation of the Hebrew, it is ten times more important in the barbaric original tongue where ambiguity is highly exaggerated; and which had no vowels; but the meaning nevertheless depended upon the vocalization, and not on the spelling.

To supply this need the rabbins, who were not Qabalists, and knew nothing of hermeticism, supplied the want by the invention of a system of dots and dashes added to the consonants, as phonographic shorthand is vocalized. This process took many centuries. These dots and dashes are called "masoretic points," and constitute the chief element in modern Hebrew grammar. The original of the Bible did not possess them, and it is said therefore to have been written in "unpointed Hebrew"; which means that what is now known as Hebrew grammar is foreign to the Bible to perhaps 75% of its contents. There is a certain amount of grammar in the original, but the Qabalistic authors took every imaginable liberty with it; especially in orthography, and in the order of subject, verb, and object; the verb "to be" is perpetually omitted, and is inserted, or otherwise, in interpretation in accordance with the judgment of the



interpreter: and this is often done in a manner that a hermetist readily detects as vitiating the meaning, or clouding it. For instance, In Daniel i. v. 1 Nebuchadnezzar is spelled with nine letters; but in v. 19 it has only seven. In chapter ii. v. 1 it has seven, but from this point on it is regularly spelled with eight, until ch. v. vers. 11, and 18, when it reverts to seven once more.

There are reasons for this but an enormous amount of work is needed to reduce a working hypothesis to demonstration. If the writer had the time to investigate this point, he might begin his research with the phenomenon of multiple personalities as a theory to work upon. The King's name means "Shining Ray of Mercury" and the story demonstrates that he was a person of authority in the sacred college of his initiates. We hear in profane history of Nebuchadrezzar, and of his father Nabopalassar, as kings of Babylon covering the period in which Nebuchadnezzar is supposed to have reigned, namely from b. c. 625 to long after the conquest of Jerusalem by the armies of Nabopalassar 586 b. c. Cyrus conquered Babylon in b. c. 538. Nebuchadnezzar of 2 Kings is spelled in yet another way. There was probably no such person as Nebuchadnezzar except in the Qabalistic fiction of the book about Daniel, written somewhere about b. c. 200, according to scholarly opinion; and the name of the hero of the Image was an adjustment of Nebuchadrezzar to suit the literary setting of the story.

Intentional misspelling of words seems to have escaped the attention of Philo; but the tradition has come through nevertheless, that there is no such thing as accidental error of spelling in Bible Qabalism, and certainly not in that which came from the great centre of learning, Babylon. Yet the errors are of the most extreme frequency

even in Genesis. They were one of the means used to reveal that something was concealed; and are often strong indicators of what that meaning is, but readable only by the light of the secret teachings of the colleges of occultism.

*The presence or absence of the article*, is a point upon which stress is laid by Philo. He was speaking of the Greek translation; in the Hebrew it is very important, because it very usually marks the genitive case. Most of his rules apply to the Greek of the Septuagint; but those which refer to striking statements apply to the New Testament also, especially is this the case in John's Gospel, where he puts words into the mouth of Jesus for which the Jews called him insane, and were ready to do him bodily harm. The statements concerning Jesus' relation with his Father are profoundly Qabalistic, and do not always apply to the same entity, (either himself or the Father); to distinguish between them needs deep qabalistic knowledge, and a keen insight.

Then Philo gives us a system of numerical symbols, partly qabalistic, and partly not. In principle he was correct, but in detail he shews that he was either not well versed in the Babylonian numerical system, or that he preferred a hybrid one of his own.

## CHAPTER IX.

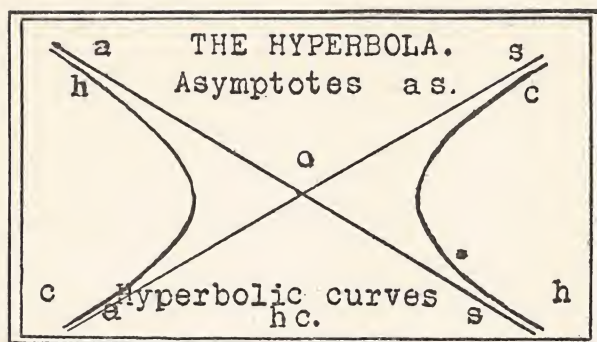
### THE ABSOLUTE.

Asymptosis:—The Hyperbola and its Asymptotes:—Its use as a Symbol of the Infinite and the Absolute:—The Ensophor, and Its Symbolism.

The traditional teaching received from Babylon calls the Absolute, “negative existence”; and the God of Monotheism was known to them as the “Negatively Existent One”, the Ensoph, the limitless, whose garment was the Limitless Light, The Ensophor, or limitless mind, consciousness, fire, will, substance, wisdom, love, and so forth; the whole of which was unmanifested, and is still beyond manifestation to men.

Before we go into the technicalities of the Ensophor, the Ensoph, and the Ain, which are called the three veils of the infinite, or of the Negatively existent, we will consider a new geometrical symbol by which means we shall perhaps be able to bring light to many of the puzzled ones who are searching for that which is not, and yet which is; and who do not know of the real nature of that to which they give the name Absolute. We shall shew how the Absolute is not, and cannot be; and also how it is, and can be found, by an illustration of the relation of an asymptote, to its own hyperbolic curve.





The above diagram is a drawing of a hyperbola, with its two "branches" as they are called; and its two asymptotes. The two curved lines  $c h$ ,  $c h$ , are sections of two cones, cut in a particular manner, and projected in a kind of plan. The point  $c$ , or the centre marks the position where the apices of the sliced cones touched one another, (in plan) previous to the slicing off of the slices.

The two straight lines crossing in the centre represent in plan the outline of the cones before the slices were removed. The very nature of the section is such that the curves and the straight lines, if the cones were increased in size to any extent whatever, would eternally approach each other, but could by no possibility touch. This in mathematics is expressed in the words, the asymptote becomes a tangent to the curve at infinity.

For the sake of symbolism we will suppose that the figure as drawn, can swing round on a pivot, so that a person could stand in the centre and look out upon the mental world through slits between each asymptote, and its own curve, and direct his attention to any object of interest to him.

At a certain distant point from him the two lines would appear to run together, and there would be no visible slit

to see through. This marks the limit of his mental faculties for the time being in that direction; everything along that line but beyond the apparent place of coalescence would be absolutely beyond his comprehension. Now suppose that a man with special development along that line of study tried the experiment, his keener mental vision would be like looking down the line with a telescope, and the point of apparent tangency would be further off; while for a master of the subject the vision would be like that of a very powerful telescope. Nevertheless the lines would still appear to come together, but much further off.

Now with regard to this one subject each one had seen what there was to be seen up to the power of his mental vision to perceive, and understand what he had looked at. All that laid behind the respective apparent coalescences of the lines was in the Absolute for each; the master saw furthest into the absolute on account of his most highly trained mental vision, in this particular subject. But the absolute for him is expressible in the exact terms that it is expressed for each of the others; while the content of the percept in the three cases was widely different.

Our symbol is made turnable to any point of the symbolic compass and if we turn it to some other subject, the points at which the three enter into the absolute might be in an entirely different order. The absolute therefore differs for every man, some excelling in one direction, others in another, but it is only describable, and understandable by the statement that it is beyond the point at which the asymptote seems to have become tangential to the hyperbolic curve.

We now take up the endless, and we might say beginningless question; for truly the search after the unfindable, and the description of the undescribable, has engaged too

much of the energy and of the time of most students; since when "the memory of man runneth not to the contrary." It is the common law of the universe that men in a certain stage of spiritual unfoldment should strive to limit the limitless, and to describe the unmanifested. This struggle could not come into being until a strong and persistent Geburah, insistent in its demand for truth, had developed among mankind. The question deals with the most abstract of the abstract, and the higher Sub-sephiroth of Geburah alone could think its pursuit worth while; and it continues its efforts long after a fairly strong Chesed has begun to balance the logical faculties with its heart-knowledge.

Human metaphysics has endeavored to pass in the accustomed manner from the known to the unknown in its endeavors to find a final ultimate reality and has succeeded in establishing a whole series of schools, mostly of monist, dual, or trinitarian persuasions; and failing to get behind these limitations they have invented "The Absolute" as an intellectual necessity, as a convenience; often with the most misty notions even of the meaning of the term.

Hermeticism begins at the opposite end and descends employing deductive reasoning, rather than inductive, in order to arrive at a clear, and connected idea of the unmanifested to the manifested. Hermetists do not attempt the impossible; they had enough of it in the ages of their dwelling in the darkness; and their super-conscious memories protect them from further waste of time; after they have run through the epitome of their earlier existences, in the experiences of youth and young adulthood; by bringing them, as soon as they are ready, into touch with their ancient memories, which are sealed to them until the moment arrives when the Archaic Wisdom is presented to them, and they begin to at once recognize the axiomatocity



which dwells in its teachings, and to in due time perceive the real truth about the "absolute."

If now this rotatory observatory were set up in the Tiphareth of a man, and set in such a manner that it could be raised or depressed, as well as having horizontal movement he could project his mind in every direction provided only that he had cultivated observation in that inclination or declination. Suppose now that a thread were to be stretched from point to point in each of the cases at which the various tangencies appeared, they would form an outline of three different spheres, more or less regular in shape, and perhaps about equal in size. This sphere has been known to hermetists for ages, the ancient name for it is "The Sphere of Sensation", and it is said to be the limit of the man's thought, beyond which he does not pass because he cannot. The work of the adept is to alter this state of affairs and cause his thought to operate wherever duty calls for it.

That which lies outside this sphere in any case is the absolute for that man; the adept but enlarges it, and in time pushes it to limits that permit him to obtain information on matters that the ordinary philosopher dubs in his ignorance "the unknowable".

The hermetist, in contradistinction to the latter, "receives" his philosophy from his more advanced brother, uses it as a working hypothesis in his investigations of nature, and when he has established a truth to his satisfaction he puts it in his treasure house for use whenever required, as a fact in occult science for service, or for use in qualifying himself by further study and experimentation for higher service than he is now giving.

To the advanced Qabalist however the term "Negatively Existent One" refers to that which lies beyond the World

of Atziluth; because he has come to comprehend the principles of prototypes, and of archetypes; the task that now lies before him is the lifting of the next veil, to penetrate into the beyond and commence his education in the Ensophor, which is often called the First of three veils of the infinite.

### THE ENSOPHOR.

The Ensophor (or, Ensophaur) is a word composed of three words of three letters each. AIN, without; SVPh, limit; and AVR, light. It is unmanifest to all consciousness lower than the Tiphareth of the Kether of the man.

When it is at last perceptible it is as a cool gentle flame, "Our Fire which singeth not the hair," as the medieval hermetists used to say.

We are led to understand that AVR, light, signifies diffused light rather than radiance; and hermetic teachers have advised us to regard this Negative Light, as they called it, as exactly the reverse of Radiant, or Positive light. The latter radiates from a luminous source to all dark objects, in the atmosphere it scatters and produces daylight by diffusion; while negative light should be regarded as having a natural tendency to radiate to a focus, like light that has passed through a lens, only that instead of passing onward through the focus, its nature is to ball up, as it were, at the focus; foreshadowing substance. Note that we are not informed that this is so; but that in order to understand something of its nature and of its action, it is helpful to view it as though it were so.

We are to regard it as though, under the stress of developed will, it formed itself into these foci, which then became luminous under another effort of will, manifesting themselves to the consciousness of the Kether below it as

a radiance. It is as though, under the two stresses in succession, the Negative Light became substances of the Sephiroth of the Kether; and lastly, in its Malkuth, became manifest to a sufficiently awakened Tiphareth as what is understood by "The White Brilliance" which is frequently perceived by mystics; sometimes as a cascade of "diamond brilliance" shining down upon him out of a hole in space, when he has raised his consciousness sufficiently to be able to function (in an elementary way) in such substance. The "Diamond Brilliance" is another name for this substance, to distinguish it from the whiteness of the Apas Tatwa, which is described as snowy whiteness, and is easily perceived by psychics; being one aspect of the element water, on the astral plane; whereas the "Diamond Brilliance" is the most spiritual substance that untrained, or unborn mystics ever see. The Diamond Brilliance is not the Ensophaur, it was once; it is now positive light, having been converted therein by sending it through the Sephira Kether, of Briah. It is new substance, that is ensouled by the creative will in the operation, and has thereby just begun its involving course in the World of Briah.

AIN SVP AVR means limitless light. Light connotes what we call darkness, darkness and light are but opposite poles of the same principle, whatever that principle may be. In the higher sense "Light" symbolizes intelligence, wisdom, and calm reason, and in the negatively existent condition this can only signify the material principle which serves as the vehicle which is vibrated by the most sublime form of Will, which is commonly, but wrongly spoken of as thought. It is not the essence, of which thought forms are molded; nor is it the substance even of that special form of so-called thought which is em-



ployed by Daath in clothing spiritual thought. If it were so it could be discussed, it is something still more refined in its essence, so refined in fact that it cannot be formulated by any power known to, at least, a risen Tiphareth. But to what height the risen Tiphareth must have ascended before the Ensophaur becomes objective to its consciousness we can only guess. That this happens is certain but the How? and the Why? of it as yet is almost purely speculative. When it does occur the person who has acquired the power has simply lifted another veil; for him the "Absolute has but receded another step, and is clothed in a still more refined essence. That which was to him the Absolute, has now become faintly perceptible; but from its very nature it is indescribable in words comprehensible to those who have not reached an altitude of perceptive power just below his own, and on the point of raising the veil which he has just succeeded in lifting sufficiently to commence experience with this previously unmanifested principle.

We as instructed human beings are acquainted with all the stages of refinement of the vehicular principle, from the most acid, and most basic substances of the physical plane; with their correspondences on the astral, and on the mental planes; and to a slight degree with the vehicle of the Supernal Triad. As this latter intensifies we become sensitive to more and more exalted spiritual energy.

Soon after the ascent of the Tiphareth to Daath the Kether may be seen to have receded, and the two new Sephiroth, Prescience, and Religious Sense, to emanate from it. Thus a new Supernal Triad comes into existence; while the Chokmah and Binah cease to belong thereto, becoming a portion of the Soul. In this way the old relation of Spirit, Soul and Body remain; but each is raised

to respond to higher rates of vibration than they could perceive before. They now sense spiritual powers clothed in what was previously Ensophaur, which for the man has also receded; for it is still the first veil of the Infinite, although that which at one time constituted the lowest portion of the unmanifested has become manifest to him. His Tiphareth consciousness has for the first time become aware of the true nature of the Atma, which it had hitherto believed to be a permanent concrete thing, whereas it was a temporary correspondence only. The correspondence is permanent; but the concreteness changes its nature, upward in evolution, downward in involution.

#### THE ENSOPH.

The Hebrew formula is AIN without, SOPh limit; or the limitless. The former was the Limitless Light, this is the Limitless; evidently a within to the Ensophaur. It must be limitless force, as the other is limitless matter. It is less manifestable than the other, just as energy is less manifestable than substance. Ensoph is the "eth" of energy, and Ensophaur is the "eth" of substance. Both are perfectly unmanifest to all beings who possess but ten Sephiroth; to all such the whole is negatively existent, but to those in whom the two new (?) Sephiroth have come forth, both are incipiently positively existent; for them, they have stood forth at least in embryo, as it were. It is easy to see therefore that the Ensoph is Limitless Will. The One is AMA, the Virgin, with whom Will unites; generating the Paternal Energy, and AIMA the Great Maternal vehicle of that energy.

## EN.

This is simply negation. AIN, not, without, no, nought.

## ENSOPHAUR.

## THE SYMBOLISM OF THE NAME.

In Chaldee this is not one word, but three; A I N each of which has three letters, which are mystic- S V P ally said to represent, as a foreshadowing, the A V R three Triads of the Sephiroth. It has been forcibly said that these principles, which are 1, A I N written as shewn, are not sub- 2, A I N S V P sistent; they do not stand un- 3, A I N S O P A V R der as a support, but they supersist in as much as they are present in all finite minds that can grasp their meaning. Their lowest aspect is that which is just too lofty to be understood by a man, and their highest is "not", inas- much as it is infinite in every respect both in aptitude and attribute. It has no existence because it has never stood forth, it cannot stand forth, in anything that is lim- ited, and there is no created thing that is not finite. These foreshadowings of the 10 Sephiroth exist, but as they eter- nally remain unmanifest in their entirety on account of their infinitude, they are said to negatively exist. Being infinite, all men and Gods have a consciousness of that which is below them in positively existent being, to the ex- tent that each has pushed his soul growth forward; at that point in every man and in every God the positively exist- ent passes, for the particular individual, into the nega- tively existent; the acme of which is limitless negation A I N, "not", "without", etc. Here all nouns and adjectives resume themselves in "Notness" for the particular individ- ual, who and whatever he may be. "Notness" therefore is "The Absolute", which is equivalent to—"The Absolute is not."













